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"WEEKER SEX", A MYTH

(Continued from last issue)

There is also less chance of their freezing than we like to think. Women have more fat on their bodies, and are therefore not as vulnerable to cold as men. Which is why you see them in those pretty, short-sleeved blouses on days you spent muffled in your overcoat. Next time save that cotton-wool for your-self.

To crown it all, women have markedly greater powers of endurance than men. They are able to get along on less of everything—water, food, sleep, even oxygen, and, what's more, feel the lack of them less acutely.

It is true that women have slightly less physical strength than men, but what they have lasts longer; for the flow of energy that feeds our muscles with power is better and more evenly maintained in their bodies.

Thus if you have a man and a woman each holding up a load whose weight is in ratio with their comparative lifting power, the man will almost invariably have to drop his before the woman.

Only in sheer muscular strength—and nothing else—does the male have actual superiority. He develops more power for every pound of weight than the female.

But we all know that raw strength doesn't count for much in the world. If it did the earth would be ruled by whales, elephants and mountain gorillas !

ಶ್ರೀ ತಿರುಪ್ಪಾವೈ

(ಮುಂದುವರಿದುದು)

ಕೇಶುಕೀಶನ್ರೆಂಗುಂ ಅನ್ಬೆಚ್ಚಾತ್ತುಂ ಕಲನ್ದು
ಪೇಶಿನಪೇಚ್ಚರವಂ ಕೇಟ್ಪಿಲ್ಲೈಯೋ ? ಪೇಯ್ಪ್ಪೆಣ್ಣೇ
ಕಾಶುಂಪಿರಪ್ಪುಂ ಕಲಹಲಪ್ಪ ಕೈಪೇರ್ತ್ತು
ವಾಶನರುಂಕುಳಲಯರ್ಚ್ಚಿಯರ್ ವಂತ್ತಿನಾಲ್ ।
ಓಶೈಪಡುತ್ತತಯಿರರವಂ ಕೇಟ್ಪಿಲ್ಲೈಯೋ ?
ನಾಯಹಪ್ಪೆಣ್ಬಿಳ್ಳಾಯ್ ನಾರಾಯಣನ್ಪೂರ್ತಿ
ಕೇಶವನೈಪ್ಪಾಡವುಂ ನೀಕೇಟ್ಪೇ ಕಿಡತ್ತಿಯೋ ?
ತೇಶಮಂಡ್ಯೆಯಾಯ್ ತಿರವೇಲೋರೆಂಬವಾಯ್ ॥ ೭ ॥

ಎಲೈ ಬುದ್ಧಿಯಿಲ್ಲದ ಹೆಂಗಸೇ, ಇನ್ನೂ ಏಕೆ ಮಂಲಗಿರುವೇ ? ಬೇಗ ಏಳು. "ಕೀಚ್ ಕೀಚ್" ಎಂದು ಎಲ್ಲೆಲ್ಲಿಯೂ ಭಾರದ್ವಾಜ ಪಕ್ಷಿಗಳು ಕೂಡಿಕೊಂಡು ಉಲಿಯುವ ದೊಡ್ಡ ಧ್ವನಿಯನ್ನು ನೀನು ಕೇಳಲಿಲ್ಲವೋ ; ಕಂಠಾಭರಣವಾಗಿರುವ ಕಾಸಿನ ತಾಲಿಯೂ ಅವೆಯ ತಾಲಿಯೂ ಗಲಗಲವೆಂದು ಶಬ್ದವಾಗುವಹಾಗೆ ಕೈಗಳನ್ನು ನೀಡಿ ಹಿಂತೆಗೆದು ಸುವಾಸನೆಯಾದ ಕುಂತಲಗಳುಳ್ಳ ಪದ್ಮನಿಜಾತಿಯ ಗೋಪಸ್ತ್ರೀಯರು ಮಂತ್ತಿನಿಂದ ಕಡದ ದಧಿಯ ಶಬ್ದವನ್ನೂ ನೀನು ಕೇಳಲಿಲ್ಲವೋ ; ಸ್ತ್ರೀಜನಂಗಳಿಗೆಲ್ಲಾ ಯಜಮಾನಿಯಾದವಳೇ, ಶ್ರೀ ವೈಕುಂಠ ಪತಿಯ ಸಾಕ್ಷಾತ್ಸ್ವರೂಪನಾದ ಶ್ರೀ ಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ನಾನು ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಮಾತುಗಳನ್ನು ಕೇಳುತ್ತಲೇ ನೀನು ಮಂಲಗಿದ್ದೆಯೋ; ಎಲೈ ಲಾವಣ್ಯವತಿಯೇ, ನೀನು ಬಾಲಗಸ್ಸು ತೆಗೆದು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿ ಸೇರಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

O soul! whose mind appears turned away from God, arise and awake. Did you not hear the sound of words expressive of sorrow at their mutual and unavoidable separation of the pious devotees of our Lord, when they, who are, unlike you, uninfluenced by the evil effects of Ahankara (the idea of self) dispersed themselves after having enjoyed for a long time each others' agreeable company? Should you so uselessly waste your time, as if you were an ignoramus? The Acharyas, discussing with special glosses, the real import of '*Tirumantra*,' (sacred Mantra) on the one hand, and the '*Dwaya*', '*Charama-sloka*' on the other, came to the conclusion that the import of the one is identical with that of the other after a long and elaborate exposition; and such lectures having spread all over; the initiated, who are devoted to God and God alone, bearing in mind the knowledge of their real nature, the object of their real life, and the means of attaining it, being enamoured with teaching Theology, began to preach the true doctrine to mankind, who by virtue of this tuition are loudly expounding these very doctrines through the sacred Prabandhas. Did not this thundering sound too reach your ear? It is very strange! You, who have got the capacity to become the leader of devotees, if you have a will, take up the lead and conduct us unto God to hold communion with Him. Should you be so slow as this! Or perhaps you are in reality immersed in the precious enjoyment of the Lord's nectar-like Presence, while all the time we are engaged in singing hymns of praise to the Supreme Being, Krishna, who is no other than the Great *Narayana*. O soul! beloved unto God, parden us for our misapprehension; if you arrange to remove the obstruction of ignorance presidod over by Ahankara shutting the gates of true knowledge, and spread the true light to us, we shall be in a fair way to bring the special vow to a successful fruition.

ಈಳ್‌ವಾನಂ ವೆಳ್ಳೆನ್ರು ಎರುಮ್ಮೈ ಶಿರುವೀಡು
ಮೇಯ್‌ವಾನ್ ಪರನ್ದನಕಾಣ್ ವಿಂಕ್ಕಳ್ಳಪಿಳ್ಳೈಹಳುಂ
ಪೋವಾನ್ ಪೋಹಿನ್ರಾರೈಪ್ಪೋಹಾವಂಲ್ ಕಾತ್ತು, ಉನ್ನೈ
ಕ್ಕೂವುವಾನ್‌ವಂದು ನಿನ್ರೋಂ ಕೋದುಕುಲವಂಡ್ರೈಯಂ !
ಪಾವಾಯೆಳುಂದಿರಾಯ್ ಪಾಡಿಪ್ಪರೈಕೊಂಡು
ಮಾವಾಯ್ ಪಿಳನ್ದಾನೈ ವಲ್ಲರೈಮಾಟ್ಟಿಯ
ದೇವಾದಿದೇವನೈ ಚ್ಚೆನ್ರು ನಾಂ ಶೇವಿತ್ತಾಲ್
ಆವಾವೆನ್ರಾರಾಯ್‌ನ್ದರುಳೇಲೋರೆಂಬಾವಾಯ್ ॥ ೬ ॥

ಎಲ್ಲೆ ಸಖಿಯೇ ಪ್ರಾತಃಕಾಲವನ್ನು ಸೂಚಿಸುವಂತೆ ವಂಡಲಿನದಿಜ್ಜಂಡಲವು ಬೆಳ್ಳಗಾಯಿತು ; ಎಮ್ಮೆಗಳು ಎಳೆಯ ಮೇವನ್ನು ಮೇಯುವದಕ್ಕೋಸ್ಕರ ಗೋಷ್ಠಗಳನ್ನು ಬಿಟ್ಟು ಹೊರಟುಹೋದವಲ್ಲವೇ ! ನಿನ್ನನ್ನುವಿನಾ ಎಮ್ಮಕ್ಕ ಗೋಪಿಯರೆಲ್ಲಾ ಸ್ನಾನಕ್ಕಾಗಿ ಹೋಗುತ್ತಿ ದಾರೆ. ಅವರನ್ನು ಹೋಗಲೀಸದೆ ತಡೆದು, ನಿನ್ನನ್ನು ಕರೆದುಕ್ಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ನಾವೆಲ್ಲಾ ನಿನ್ನ ಬಾಗಿಲಲ್ಲಿ ನಿಂತಿದ್ದೇವೆ. ಭಗವ ದ್ಗುಣಾನುಭವದಲ್ಲಿ ಕುತೂಹಲವುಳ್ಳ ಕೋಮಲಾಂಗಿಯೇ, ಬೇಗ ಏಳು. ನಾವೆಲ್ಲಾ ಆ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡಿ ಅವನು ದಯಪಾಲಿಸುವ ವಾದ್ಯವನ್ನು (ಇಷ್ಟಾರ್ಥ ಸಿದ್ಧಿಯನ್ನು) ಸಂಪಾದಿಸಿಕ್ಕೊಂಡು ಆ ದುಷ್ಟಕೇಶಿಯೆಂಬ ರಾಕ್ಷಸನನ್ನು ನಿರಸನಮಾಡಿದಂಥಾವ ನಾಗಿಯೂ, ಚಾಣೂರಾದಿಮಲ್ಲ ವರ್ಗಂಗಳನ್ನು ಜಯಿಸಿದವನಾಗಿಯೂ, ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳಿಗೂ ದೇವನಾದ ಆ ಸರ್ವೇಶ್ವರನನ್ನು ಸಮಾಶ್ರಿಸಿ ನಾವು ಸೇವೆಮಾಡಿದರೆ, ಅಯ್ಯೋ, ಅಕಟ ಎನ್ನು ಸ್ವಾಮಿಯು ನಮ್ಮಲ್ಲಿ ಪರಿತಾಪಗೊಂಡು ನಮ್ಮ ಅವಸ್ಥೆಯನ್ನು ಯೋಚಿಸಿ ಕೃಪೆಮಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

High-souled revered Sir! on whom is bestowed our Lord's special Grace, and whose devotional service is suitably due unto God and God alone (*Ananyarhaseesha*). The present auspicious occasion is such as to develop the principle of *Satva* (Goodness) even to inanimate objects! Hence Ignorance, finding no shelter here, has disappeared in search of a safe retreat, where he may eke out his hvelihood. Therefore be up and doing. These brethern whose sole end and aim of life is no other than approaching and serving the Lord, I have detained from going to Him direct, as they should not do so without a *Mediator*; and we have all come in a body to you, the best of devotees, and are waiting at your door to take you with us as our leader. Hence, revered Sir, conscious of the pride of being most beloved unto God, be pleased to join us soon. Let us all bestir ourselves to approach the Lord Sri Krishna, the dispeller of 'Ahankara', the victor over our six common enemies (desire, anger, covetousness, ignorance, illusion, hatred), and the leeder of the eternal denizens of Heaven; and offer our humble services, singing halleluiahs in His praise, which duty alone is the sole object of our life. He, under such circumstances, will not lag behind to protect us on hearing our devotional and piteous cries, though he may perhaps be slightly wanting in *affection* for us. When He, thus taking pity on us, favours us with His Grace, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, and other Excellences.

ತೂಮಣಿಮಾಡತ್ತು ಚ್ಚುತ್ತುಂ ವಿಳಕ್ಕೆರಿಯ
ತೂಪಂ ಕಮಳ ತುಯಿಲಣ್ಣೈಪುಲ್‌ಕಣ್‌ವಳರುಂ
ಮಾಮಾನ್ ಮಹಳೇ ! ಮಣಿಕ್ಕದವಂ ತಾಳ್‌ತಿರವಾಯ್
ಮಾವಿಂರವಳ್ಳೆಯೆಳುಪ್ಪೀರೋ ? ಉನ್‌ವಂಹಳ್‌ದಾ
ಸೂಮ್ಮೆಯೋ ? ಅನ್ನಿಚ್ಚೆಹುಡೋ ? ಅನನ್ದಲೊ !
ವೇಮಪ್ಪೆರುಂತುಯಿಲ್ ಮನ್ದಿರಪ್ಪಟ್ಟಾಳೋ ?
ಮಾಮಾಯನ್ ಮಾಧವನ್ ವೈಹುಂದನೈನ್ರು
ನಾಮಂ ಪಲವುಂ ನವಿಲ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೭ ॥

ನಿರ್ಮಲವಾದ ರತ್ನಗಳಿಂದ ಕೆತ್ತಲ್ಪಟ್ಟ ಮಹಡಿಯವನೆಯಲ್ಲಿ ಸುತ್ತಲೂ ದೀಪಗಳು ಉರಿಯುತ್ತಿರಲು, ಮಂತ್ರ ಸಾಂಬ್ರಾಣಿ ಮುಂತಾದ ಪರಿಮಳದ್ರವ್ಯಗಳ ಧೂಪವು ಎಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಸುವಾಸನೆಯನ್ನು ಬೀಸುತ್ತಿರಲಾಗಿ, ಹಂಸತೂಲಿಕಾತಲ್ಪದಂತಿರುವ ಪರ್ಯಂಕದಲ್ಲಿ ಶಯನಿಸಿ ನಿದ್ರೆಮಾಡುವ ಸೋದರಮಾವನ ಮಗಳೇ, ಮಣಿಮಯವಾದ ಬಾಗಿಲ ತಾಪಾಳನ್ನು ತೆಗೆ ; ಎಷ್ಟು ಹೊತ್ತು ನೀನು ಹೀಗೆ ಶಯನಿಸಿ ಕೊಂಡಿರುವುದು ! ಬೇಗ ಏಳು. ಅತ್ತ ತಿರುಗಿ "ಎಲ್ಲೆ ಸೋದರತ್ತೆಯೇ, ಇವಳು ಏಕೋ ಮಾತನಾಡುವುದಿಲ್ಲ, ನೀವಾದರೂ ಎಬ್ಬಿಸ ಕೂಡದೇ ! ಇದೇನು ನಿಮ್ಮ ಮಗಳು ಮೂಗಿಯೋ ಅಥವಾ ಕಿವಿಡೋ ! ಏಕೆ ಮಾತನಾಡದಿರುವಳು ? ಅಥವಾ ಇವಳಿಗೆ ಈಗ ಬೆಳಿಗಿನ ಜಾವದಲ್ಲಿ ಬರುವ ಗಾಢವಾದ ತಂಗಳುನಿದ್ರೆಯೋ ! ಇಲ್ಲಾ ಇವಳಿಗೆ ಮೋಹಗೊಳಿಸುವ ಗಾಢನಿದ್ರೆ ಬರುವಂತೆ ಯಾರಾದರೂ ಮಂತ್ರಿಸಿ ಬಿಟ್ಟಿದಾರೆಯೋ" ? ಹೀಗಿರಲು ಇವಳೂ ನಮ್ಮೊಂದಿಗೆ ಸೇರಿ ಸರ್ವಸ್ವಾತ್ಪರನಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು "ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನು, ಮಾಧವನು, ಶ್ರೀವೈಕುಂಠಪತಿಯು", ಎಂದು ಇವೇ ಮೊದಲಾದ ಅವನ ದಿವ್ಯಸಹಸ್ರನಾಮಂಗಳಿನ್ನು ಅನೇಕಾವರ್ತಿ ಅನುಸಂಧಾನಮಾಡಲು, ಅದ್ವಿತೀಯವಾದ ಈ ನಮ್ಮ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ನೆರವೇರುವುದು.

"Revered Sir, that hast secured by thy special devotion the unenviable position of being a special son of our Lord ! in thy ultramundane ethereal body, imbued with the spirit of the five Narayana Upanishads, shines resplendent the many-sided great light of wisdom dispersing its lustrous rays all around, and is in practical enjoyment of bliss ; and we are all glad at seeing that thou hast reached this excellent contemplative stage in which thy soul clings to God as the only hope of salvation. O Sir, be pleased to favour us with the same spirit to follow thy footsteps, after getting rid of the evil effects of Ahankara which stands in the way of our salvation and perfect enjoyment of bliss." Though a few of these devotees thus made a request, this revered sage did not vouchsafe them any reply, but was wholly engaged in his own uninterrupted enjoyment of God's Glory ; and then the whole party, being slightly disappointed, began to to address Lakshmi in the hope that she would effect proper mediation between this holy sage and themselves, and secure for them their wishes, "O mother of all, canst thou not kindly favour us so much as to call his attention towards us, so that he may condescend to speak to us ; or is it a fact that he is entirely absorbed in holding communion with the Lord as to forget all external impressions, and hence not in a position either to hear us or to give an answer ? Or is he so spellbound by the peculiar spiritual influence of *Namas* (The middle portion of the sacred *Mantra* of Ashtakshara) as to be entirely unaffected by all objective phenomena. Any how we shall arrange to sing, in praise of our Lord, His sacred names to the effect that He is all simple and accessible, He is the consort of Lakshmi, He is the King of kings and Lord of lords &c., as indicative of His Great Glory, Omniscience and other eminent Virtues, when at least thou mayest be pleased to wake up the revered sage so that he may unite with us in the performance of our happy duty, and we may be in a fair way to bring the special vow to a successful fruition."

ನೋತ್ತು ಚ್ಚುವರ್ಕ್ಕಂ ಪುಹುಮ್ನ್ರ ವಮ್ಮನಾಯ್,
ಮಾತ್ರಮುಂತಾರಾರೋ ವಾಶಲ್ ತಿರವಾದಾರ್,
ನಾತ್ತತ್ತುಳಾಯ್‌ಮುಡಿ ನಾರಾಯಣನ್ ನಮ್ಮಾಲ್,
ಪೋತ್ತಪ್ಪರೈತರುಂ ಪುಣ್ಣಿಯನಾಲ್ ಪಣ್ಣೊರುನಾಳ್ ।
ಕೂತ್ತಿನ್‌ವಾಯ್ ವೀಳ್ನ್ದ ಕುಂಬಕರಣನುಂ,
ತೋತ್ತುಂ ಉನಕ್ಕೇ ಪೆರುಂತುಯಿಲ್ ತಾನ್‌ತನ್ದಾನೋ ?
ಆತ್ತವನಂದಲುಡೈಯಾಯ್ ! ಅರುಂಕಲವೇ,
ತೇತ್ತಮಾಯ್ ವಂದು ತಿರವೇಲೋರೆಂಬಾವಾಯ್ ॥

ಅದ್ಭುತವಾದ ವ್ರತಚರಣಂಗಳನ್ನು ಮಾಡಿ ಸ್ವರ್ಗಸುಖಾನಂಭವವನ್ನು ಮಾಡತಕ್ಕ ತಾಯೇ, ಎಚ್ಚೆತ್ತು ಬೇಗ ಏಳು; ಏಕೆ ಸುಮ್ಮನೆ ಇದ್ದೀ, ಬೀದಿಬಾಗಿಲನ್ನು ತೆಗೆಯದೆ ಇದ್ದಾಗ್ಗೂ ಒಂದು ಬದಲುಮಾತನ್ನೂ ಹೇಳರೋ! ಬಹು ಚೆನ್ನಾಗಿದೆ! ಪರಿಮಳವಾದ ವಾಸನೆಯುಳ್ಳ ತುಳಸೀಮಾಲೆಯನ್ನು ಶಿರಸ್ಸಿನಲ್ಲಿ ಧರಿಸಿರುವ ಸರ್ವಸ್ವಾತ್ಪರನಾದ ಶ್ರೀಕೃಷ್ಣನು ದಾಸಭೂತರಾದ ನಮ್ಮಿಗಳಿಂದ ಮಂಗಳಾಶಾಸನ ಮಾಡಲ್ಪಡಲು, ನಮ್ಮ ಪುರುಷಾರ್ಥಸಿದ್ಧಿಯನ್ನು ಮಾಡಿಕೊಡುವನು, ಬೇಗ ಏಳು. ಪುಣ್ಯಾತ್ಮನಾದ ಆ ಶ್ರೀರಾಮನಿಂದ ಹಿಂದಿನಕಾಲದಲ್ಲಿ ಯಮನಿಗೆ ತಃತ್ಕಾಗಿ ಮಾಡಲ್ಪಟ್ಟ ಆ ಕುಂಭಕರ್ಣನು ನಿನಗೆ ಸೋತುಹೋಗಿ, ನಿನಗೇನೇ ತನ್ನ ಗಾಢನಿದ್ರೆಯನ್ನೆಲ್ಲಾ ಕೊಟ್ಟುಬಿಟ್ಟನೋ! ಇದೇನು ಹೀಗೆ ಮಲಗಿದ್ದೀಯೆ! ನಮಗೆಲ್ಲಾ ಅಪಿಲಯವಾದ ಆಭರಣಪ್ರಾಯಳೇ, ಹೀಗೆ ನೀನು ಹುಚ್ಚುನಿದ್ರೆಯಲ್ಲಿ ಮುಳುಗಿ ಹೋಗಬಹುದೇ! ತಳುವಾಗಿ ಎಚ್ಚರಗೊಂಡು ಜಾಗ್ರತೆಯಿಂದ ಬಂದು ಬಾಗಿಲನ್ನು ತೆಗೆ. ನೀನು ನಮ್ಮ ಜೊತೆಯಲ್ಲಿ ಸೇರಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ತೇರ್ಗಡೆಯಾಗುವುದು.

Revered Sir, that hast already secured the blessed position of God's enjoyment by resorting to the most approved and best methods of reaching Him! While it did not fall to our lot to get rid of the evil effects of our Ahankara and Mamakara (the idea of self and mine), and consequently to have the happiness of approaching and enjoying thy glorious presence with our own eyes, should we be so unfortunate as not to hear from thee even an encouraging word of reply that would prove an invaluable source of salvation to us? On the other hand, if we should worship the sacred Feet of our Lord Narayana, whose presence is all-pervading so as to easily hear and immediately remedy the piteous and pious complaints of His favourite devotees, He will readily fulfil our cherished desire. While the principle of "*Tamas*" that er elops beings in a sort of profound forgetfulness and ignorance, is subdued and brought to tuin by the resplendent light and glory of thy pure soul, we ignorantly indulge ourselves in the fond belief that thou art in an un. conscious state arising from deep slumber, not knowing that thou art solemnly engaged in the uninterrupted communion with the Lord. Ornament of our brotherhood! pious devotee, unengaged in other mundane pursuits! taking pity on our miserable condition, if thou shouldst be pleased to open the gate of ignorance in our way, and vouchsafe us the presence of the true light, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Goodness, Mercy, and other Excellences.

ಕತ್ತುಕ್ಕರವೈಕ್ಕಣಂಗಳ್ ಪಲಕರನ್ನು
ಶೆತ್ತಾರ್ ತಿರಲಳಿಯ ಚ್ಚೆನ್ರು ಶೆರುಚ್ಚೆಯ್ಯುಂ,
ಕುತ್ತವೊನ್ರಿಲ್ಲಾದ ಕೋವಲರ್ ತಂ ಪೊರ್ಕೊಡಿಯೇ,
ಪುತ್ತರವಲ್ಕುಪುನಮಯಿಲೇ ಪೋದರಾಯ್ ।
ಶಂತ್ರತ್ತು ತೋಳಿಮಾರೆಲ್ಲಾರುಂ ವನ್ದು ನಿನ್
ಮುಂತ್ರಂ ಪುಹುನ್ದು ಮುಹಿಲ್‌ವಣ್ಣನ್‌ಪೇರ್‌ವಾದ
ಶಿತ್ತಾದೇ ವೇಶಾದೇ ಶೆಲ್ವಪ್ಪೆಣ್ಣಾಟ್ಟಿನೇ
ಎತ್ತುಕ್ಕುರಂಗುಂ ಪೊರುಳೇಲೋರೆಂಬಾವಾಯ್ ॥೧೦॥

ಅಪರಿಮಿತ ಸಮೂಹಂಗಳಾದ ಬಾಲಧೇನುಗಳನ್ನು ಧೈರ್ಯದೊಡನೆ ಹಾಲುಕರೆದು, ಶತ್ರುಗಳ ಬಲವೆಲ್ಲಾ ನಾಶವಾಗುವಹಾಗೆ ಸಂಗರದಲ್ಲಿ ನಿಂತು ಹಿಂಮೆಟ್ಟಿದೆ ಯುದ್ಧಮಾಡುವ ದೋಷರಹಿತರಾದ ಗೋವಾಲಕರ ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದ ಕನಕಲತಾಸದೃಶಳೇ, ಸರ್ವದ ಹಾಗಿರುವ ನಿತಂಬವುಳ್ಳ ಮಯೂರವರ್ಣಳೇ, ಶೀಘ್ರವಾಗಿ ಎದ್ದು ಹೊರಗೆ ಬಾ. ನಿನ್ನ ಬಂಧುಗಳೂ ಸಖಿಯರೂ ಎಲ್ಲರೂ ಸೇರಿ ನಿನ್ನ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ನಿಂತು ನೀಲಮೇಘಶ್ಯಾಮವಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯ ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಣ್ಡಾಡಲು, ನೀನು ಸ್ವಲ್ಪವೂ ಕದಲದೆಯೇ ಮಾತನಾಡದೆಯೇ ಹೀಗೆ ಒಳಗಿರುವ ತಾತ್ಪರ್ಯವೇನು? ಎಲೈ ಸರ್ವಸಂಪತ್ಸಮೃದ್ಧಿಯುಳ್ಳವಳೇ, ಹೀಗಿರದೆ ನೀನು ಎಚ್ಚೆತ್ತು ನಮ್ಮೊಡನೆ ಸೇರಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಸಾಂಗವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

(ಮುಂದುವರೆಯುವದು)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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IN 1955

Heads of States and Chief Ministers have called upon the people of India to pledge anew on this eighth anniversary of the country's freedom that they will not rest until they achieve the goal they have set for themselves—a Welfare State.

In a message on the ninth Independence Day, Mr. K. M. Munshi, Uttar Pradesh Governor says it is for the people by their faith and work to convert the brilliant promise with which the Day opened into a reality.

The Chief Minister of Uttar Pradesh, Dr. Sampurnanand, reminds the people that the goal of economic emancipation and full social justice has yet to be reached.

Punjab's Governor, Mr. C. P. N. Singh, has appealed to the people of his State to bring about unity among different communities. "Communal tensions are signs of cultural backwardness and they must disappear," he says.

In a broadcast last night, Madhya Pradesh Chief Minister R. S. Shukla called upon the people to work for building in this land "a nation prosperous in her freedom and peaceful towards all."

SRI ASHUTOSH MOOKERJEE AND THE VICEROY

One cannot fail to note the devotion of Sir Asutosh Mookerjee to his mother—a devotion "that makes breath poor and speech unable". A mere obedience to the religious scruple of the mother outweighing the value of an esteemed invitation from the Viceroy drew forth from His Excellency, an utterance with a sneer clad in ireful command. "Tell your mother that the Viceroy of India commands her son to go." In dramatic promptness came a reply released from the volcanic mind of Sir Asutosh: "Then I will tell the Viceroy of India on her behalf that the mother of Asutosh Mookerjee refuses to let her son be commanded by any one excepting herself, be he the Viceroy of India or anybody greater still."

DEWAN SIR A. SASHIAH SASTRY

Sir A. Sashiah Sastri was the fifth of the six sons of a vaidiki Brahmin in Amaravathy (Tanjore District). Sashiah's debut on the stage of life was a sore disappointment to his mother. On hearing that she had once more given birth to a boy, she is said to have exclaimed in vexation, "Would that I had been spared this unwelcome addition !" The midwife who attended the accouchement thought differently. "This son of yours," she said to the disappointed mother, "will be the luckiest in the family !" When in later years, her random prophecy was more than realised, the woman did not fail to turn it to account. She often came to Sashiah with the story of his birth, and never went away without substantial marks of his regard!

PANCHATANTRA

Panchatantra has had a longer and more eventful history than any other work of Indian Literature .... The translation into Pehlevi has indeed been lost, but the Syriac version made from that in 570 A.D. under the title of "Kalilag and Damnag", though somewhat imperfectly preserved, is still extant. Another was the complete translation into Arabic (750 A.D.) entitled "Kalila and Dimna". Both titles are distortions of the two jackals, Karataka and Damanaka, that appear in the first book of the Panchatantra. This Arabic translation is the source to which the numerous versions, direct or indirect, found in European and Asiatic languages are to be traced. During many centuries the Panchatantra enriched in this way the literatures of three continents, and exercised an extraordinary influence on the narrative works of the whole Middle Ages !

IN 1999

It is the opinion of a group of nuclezr weapon specialists of Harvard University and the Massachusetts Institute of Technology, reports the Boston "Christian Science Monitor," that in 1999 "we (the United States) will not be able to regulate nuclear weapons .... any better than we can control heroin, or pornography today !" Professor Thomas Schelling of Harvard University has reportedly said: "Where people are now putting conventional bombs in bank vaults and airport lockers, by 1999 they will be able to sequester nuclear bombs. I imagine that getting hold of a bomb will not be difficult !"

DOG'S HOME

New buildings have been opened at the Dogs' Home at Battersea (England). It now has 456 individual kennels each with underfloor heating, glass fibre beds and infra-red health lamps. Many people, especially the 30,000 homeless in Britain, English papers say, may well envy the dogs' life in this home ! (In Bangalore they are slain !)

OUR STATES WILL CATCH UP !

More than two million citizens of the Federal Republic of Germany are chronic alcoholics and their ranks may soon be joined by another three to four million, says a statement issued by the North Rhine-Westphalian State Health Ministry. Alcohol consumption in West Germany has more than trebled in the last ten years, the statement adds.

WAY TO WIN

Directors of Italian casinos in Venice and Saint Vincent were greatly worried by unusually large winnings in their gambling houses. They had special investigators look into the matter. The latter found that the "lucky" roulette numbers were sprayed with a special, invisible glue to attract the ball to the desired number !

NOT HERE

A Library of the Congress report published in Washington shows that in the past few years the country's twenty leading corporations have spent more than $ 300 million on bribing officials. The record here is held by Lockheed Aircraft with $ 202 million !

NO PROTECTION

Having lost all hope of protecting the paintings of great artists from robbers and maniacs, Britain's National Gallery recommends that the works of one painter should not all be hung in one place, Exhibiting them in different places would minimize the danger of their being stolen or destroyed.

PETER THE GREAT OF RUSSIA

Peter the Great, at whose whim a soldier would without question jump from a fourth floor window to demonstrate his courage, and who thought nothing of banishing whole villages to Siberia, was being openly defied by millions of peasants ! Of course, his latest order—" Remove all beards "—had been obeyed by his courtiers, but the commoners, proud of their hairy chins, refused to fall nto line.

So Peter, writes Reveille, London, ever eady to raise extra revenue, instituted the ueerest tax on record. His subjects could eep their luxuriant whiskers if they paid a ax on them !

And for the rest of his reign Peter's taxgatherers stood at city gates collecting roubles from rich men and one kopeck from peasants for the privilege of passing through complete with whiskers !

It was true that he used his aide's stomach as a pillow when he slept, and thrashed him unmercifully if his stirrings upset the royal slumbers !

And Peter made no secret of the fact that he promoted soldiers quite often on a scale according to the distance they could jump !

But more to be feared than such whims was his interest in his subjects' private affairs.

At palace dinners he liked to make guests drink soup from which he had just drawn out a bunch of dead mice ! As often as not, salad lovers found live slugs and snails in their dishes, while his favourite, Admiral Golovin, who once said he disliked vinegar, was forced to drink a pint every time he came to court !

Perhaps the most amazing fads for which he became so notorious were the freak weddings he staged.

In 1694, when his jester's daughter married a sexton, he was content to mount the bridal party on asses, oxen, large dogs and pigs and keep them drunk for three days !

Twenty years later, he brought nobles from all parts of his realm to make a mockery of the wedding of eighty-four-year-old Knespapa Zotof to sixty-year-old Anna Pashkof !

At his command the guests began four months before the wedding day preparing costumes in which they were to appear as famous historical characters.

He personally rehearsed a weird orchestra comprising musicians from all over Russia each playing music of his own choice, while every church bell in St. Petersburg added noise to the din !

Ever suspicious of the Church's influence, he decided to bring the office of Patriarch into ridicule by marrying the eighty-four-year-old priest to a girl less than half his age !

In this case he chose stutterers to make the responses, fat men to act as heralds and messengers, and cripples to act as waiters ! And as if that were not enough, he made the couple drive off in a sledge drawn by four bears, and insisted that every person in Moscow should get drunk !

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೪೧ನೆಯ ವರ್ಧಂತಿ.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೪೧ನೆ ವರ್ಧಂತ್ಯುತ್ಸವ ಸಮಾರಂಭವು ತಾರೀಖು ೨೪-೧೧-೧೯೭೫ನೆ ಸಾಯಂಕಾಲ ಮೈಸೂರು ಚಾಯರಾಜ ಡಬ್ಬಲ್ ರೋಡಿನಲ್ಲಿರುವ ಶ್ರೀನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ ಕರ್ಮವೀನರ್ ಮತ್ತು ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ. ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನೆರವೇರಿತು, ಸಭಾಮಂದಿರದ ಹೊರಾಂಗಣವು ತಳಿರು ತೊರಣಗಳಿಂದಲೂ, ಸಭಾಮಂದಿರವು ಉಚಿತವಾದ ಅಲಂಕಾರಗಳಿಂದ ಶೋಭಾಯಮಾನವಾಗಿಯೂ ಇದ್ದವು. ವೇದಿಕೆಯ ಪಾರ್ಶ್ವದಲ್ಲಿ ಉಚ್ಚಪೀಠದಮೆಲೆ ಜಗನ್ಮೋಹನಚಿತ್ರಶಾಲೆಯಿಂದ ತರಿಸಿದ್ದ ಲೈಫ್‌ಸೈಜ್ ಭಾವಚಿತ್ರವನ್ನು ದಿವ್ಯವಸ್ತ್ರ ದೀಪಮಾಲಿಕೆ ಪುಷ್ಪಮಾಲಿಕೆಗಳಿಂದ ಅಲಂಕರಿಸಿತ್ತು. ಸಭಾಂಗಣವು ಆಬಾಲವೃದ್ಧರಾಗಿ ಸ್ತ್ರೀಪುರುಷರಿಂದ ತುಂಬಿತ್ತು.

ಕಾರ್ಯಕಲಾಪವು ನ್ಯಾಷನಲ್‌ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನ ಜಿ. ಉಷಾ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಯ ಮಂಗಳಾಚರಣೆಯಿಂದ ಆರಂಭವಾಯಿತು. ಅನಂತರ ಅಧ್ಯಕ್ಷರು ಸಭಿಕರನ್ನು ಸ್ವಾಗತಿಸಿ ಶ್ರೀಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಶ್ಲಾಘ್ಯ ಜೀವನಚರಿತ್ರೆಯನ್ನು ಸಭಿಕರಿಗೆ ಸಂಕ್ಷೇಪವಾಗಿ ಹೀಗೆ ಪರಿಚಯಮಾಡಿಕೊಟ್ಟರು :

ಮಾನ್ಯ ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹನೀಯರೆ,

ನಾವು ಈ ದಿವಸ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೪೧ನೇ ಜಯಂತಿಯನ್ನು ಆಚರಿಸಲು ಸೇರಿದೇವೆ. ಈ ಸಮಾರಂಭಕ್ಕೆ ದಯಮಾಡಿಸಿರುವ ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೭೯೪ ರಲ್ಲಿ ಜನಿಸಿ, ೪ನೇ ಮೈಸೂರ್ ಯುದ್ಧದಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಮೃತನಾಗಲು ೧೭೯೯ ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ೧೮೩೧ ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಇವರ ಮೇಲೆ ದೋಷಾರೋಪಣೆಮಾಡಿ ರಾಜ್ಯದ ಆಡಳಿತವನ್ನು ಇವರಿಂದ ಕಿತ್ತುಕೊಂಡರು. —— ಆದರೂ, ಪೋಡವು ಮುಸುಕಿದರೂ ತನ್ನ ಕಾಂತಿಯನ್ನು ಕಳೆದುಕೊಳ್ಳದ ಸೂರ್ಯನಂತೆ, ಇವರು ೩೬ ವರ್ಷ ಕಾಲ ನಾನಾವಿಧವಾಗಿ ಪ್ರಜೆಗಳ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾಗಿ ೧೮೬೭ ರಲ್ಲಿ ಪರಂಧಾಮವನ್ನು ಹೊಂದಿದರು.

ಅವರ ವಿಷಯದಲ್ಲಿ ಈ ಕೆಲವು ಕವನಗಳು ತಮಗಳಿಗೆ ರುಚಿಸಬಹುದೆಂದು ನಂಬುತ್ತೇನೆ. ಗೋಕರ್ಣಕ್ಷೇತ್ರದಿಂದ ಬಂದ ಶ್ರೀನಿವಾಸನೆಂಬ ಕವಿಯು ಅವರ ವರ್ಧಂತಿಯ ದರ್ಬಾರನ್ನು ವರ್ಣಿಸಿದಾನೆ. —— ಸೋಸಲೆ ಗಳಪುರಿಶಾಸ್ತ್ರಿಗಳು ಅವರ ನವರಾತ್ರಿ ಸಮಾರಂಭವನ್ನು "ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಭೂಪಾಲೀಯಂ" ಎಂಬ ಅಲಂಕಾರ ಗ್ರಂಥದಲ್ಲಿ ವರ್ಣಿಸಿದಾರೆ. —— ಈಚೆಗೆ ಮೈಸೂರಿನ ಪ್ರಮುಖರು ೧೯೩೭ ರಲ್ಲಿ ಇವರ ಜಯಂತಿಯನ್ನು ಬೆಳಿಸಿದಾಗ ರಾವ್‌ಬಹದೂರ್ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ R. ಶಾಮಶಾಸ್ತ್ರಿಗಳು ಅವರನ್ನು ಸ್ಮರಿಸಿದಾರೆ. —— ಧರ್ಮಾಧಿಕಾರಿ ಕಾಶೀ ಶೇಷಶಾಸ್ತ್ರಿಗಳು ಅವರನ್ನು ವರ್ಣಿಸಿದಾರೆ. ——

೧೭೯೯ ರಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಯುದ್ಧದಲ್ಲಿ ಮಡಿಯಲು ಇವರಿಗೆ ಮೈಸೂರಿಲ್ಲಿ ಪಟ್ಟವಾಯಿತೆಂದು ಹೇಳಿದೆ ಆಗ ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಸಂಭವಿಸಿದ ದುರ್ಗತಿಯು ತಾವುಗಳು ಕೇಳತಕ್ಕದಾಗಿದೆ.

೧೮೩೧ ರಲ್ಲಿ ಮೈಸೂರ್ ಆಡಳಿತವನ್ನು ಬ್ರಿಟಿಷರು ಕಮಿಷನರಿಗೆ ವಹಿಸಿ ಇವರಿಗೆ ಅದ ಹಿಂಸೆಯನ್ನು ಮಹಾರಾಜರೇ ಹೀಗೆ ವರ್ಣಿಸಿದಾರೆ. —— ರಾಜ್ಯದ ಮೇಲೆ ತಮ್ಮ ಹಕ್ಕನ್ನು ಸಮರ್ಥಿಸಿ ಪುನಃ ಅದನ್ನು ವಾಪಸ್ಸು ಪಡೆಯಲು ಈರೀತಿ ವೈಸ್ರಾಯ್ ಪಾರ್ಲಿಮೆಂಟು ಗಳೊಡನೆ ವಾದಿಸಿದಾರೆ. —— John Morley ಎಂಬ ಪ್ರಮುಖ ಬ್ರಿಟಿಷ್ ಪತ್ರಿಕಾಕರ್ತನೂ ಇವರ ವಾದವನ್ನು ಹೀಗೆ ಸಮರ್ಥಿಸಿದಾನೆ. —— ಈ ಪ್ರಯತ್ನಗಳ ಫಲವಾಗಿ ಪಾರ್ಲಿಮೆಂಟು ೧೮೬೭ ರಲ್ಲಿ ಇವರ ಹಕ್ಕನ್ನು ಒಪ್ಪಿಕೊಂಡು ಇವರ ಸಂತತಿಗೆ ರಾಜ್ಯವನ್ನು ವಹಿಸಲು ಒಪ್ಪಿಕೊಳ್ಳಲು ಇವರು ಕೃತಕೃತ್ಯರಾಗಿ ಮರಣವನ್ನು ಹೊಂದಿದರು. ೧೮೮೧ ರಲ್ಲಿ ಇವರ ದತ್ತುಮಗ ಚಾಮರಾಜ ಒಡೆಯರಿಗೆ ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ ರಂಗಾಚಾರ್ಲು, ಶೇಷಾದ್ರಿಯ್ಯರ್, ವಿಶ್ವೇಶ್ವರಯ್ಯ, ಮುಂತಾದವರ ದಿರ್ವಾಗಿರಿಗಳೂ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪ್ರಶಸ್ತವಾದ ಆಳ್ವಿಕೆಯೂ ಸಂಸ್ಥಾನಕ್ಕೆ ಮೇಲ್ಮೆಯನ್ನು ತಂದವು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಇನ್ನೊಂದು ವಿಷಯವನ್ನು ತಮ್ಮಗಳ ಅವಗಾಹನೆಗೆ ತರುವುದು ಸೂಕ್ತವಾಗಿದೆ. ಕೆಲವುದಿನಗಳ ಹಿಂದೆ ವಂದ್ಯಾಸನ ಒಂದು ಪತ್ರಿಕೆಯಲ್ಲಿ "ಶ್ರೀತತ್ವನಿಧಿ" ಎಂಬ ಗ್ರಂಥದ ಈ Book Review ಪ್ರಕಟವಾಗಿದೆ : ... ...

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೫೦ ವರ್ಷಹಿಂದಿನ ಗ್ರಥವನ್ನು ತಂಜಾವೂರ್ Palace Library ತಮಿಳಿಗೆ ಭಾಷಾಂತರಮಾಡಿ ಮೂರು ವಾಲ್ಯಂ 45 ರೂ. ಆಗಿ ಪ್ರಕಟಿಸಿದಾರೆ ! ಈ ಸಂಸ್ಥಾನದವರು ಅದನ್ನು ಕನ್ನಡದಲ್ಲಿ ಪ್ರಕಟಿಸುವಷ್ಟು ನಲ್ಮೆ ಇವರಿಗೆ ಇನ್ನೂ ಬಂದಿಲ್ಲ.

ಅನಂತರ ಸಭಿಕರಿಗೆ ಮನರಂಜನೆಯ ಕಾರ್ಯಕ್ರಮದ ಅಂಗವಾಗಿ ನ್ಯಾಷನಲ್‌ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನ ಟಿ. ಪದ್ಮಜ ಮತ್ತು ಜಿ. ಉಷ ಅವರಿಂದ ಕರ್ನಾಟಕಸಂಗೀತವೂ, ಕುಮಾರಿ ಪಂಕಜ ಮತ್ತು ರುಕ್ಮಿಣಿ ಅವರಿಂದ ಗುಜರಾತಿಸ್ತ್ರೀ ವರ್ಣನೆಯೂ, ಕುಮಾರಿ ಸಮೀನಾ ಪರ್ವೀನ್ ಇವರಿಂದ ಇರಾನಿ ಅನಕರಣವೂ, ಮತ್ತು ಕುಮಾರಿ–ಪ್ರೇಮಲತಾ, ಜೆ. ಯನ್, ಪ್ರೇಮಾ. ಮಂಜುಳಾ, ಪನ್ನಗ, ಪದ್ಮಾವತಿ ಮತ್ತು ನಾಗರತ್ನ ಇವರಿಂದ ಧರ್ಮರಾಜನ ಸಭೆಯ ದೃಶ್ಯವೂ, ಕುಮಾರಿ ಟಿ. ಪದ್ಮಾ, ಶೋಭಾ, ಮತ್ತು ಜಯಶ್ರೀಗಳಿಂದ ಕೊಡಗುನೃತ್ಯವೂ, ಕುಮಾರಿ ಸೀತಾಲಕ್ಷ್ಮಿ, ಕೆ. ಲಕ್ಷ್ಮಿ, ಸುಜಾತಾ, ವೈ. ಆರ್. ಉಮಾ, ಮಂಜುಳಾ, ಹೇಮಲತಾ, ಕೆ. ಪಿ.ಪದ್ಮಾವತಿ, ಯಶೋದಾ, ರೇಣುಕಾ, ಶಾಂತಾ, ಡಿ. ಲೀಲಾ, ಕಾತ್ಯಾಯಿನೀ, ಎಂ. ಆರ್. ಶೋಭಾ, ಇವರಿಂದ ಗ್ರಾಮ್ಯನರ್ತನಗಳೂ ಆಕರ್ಷಕವಾಗಿ ಪ್ರದರ್ಶಿಸಲ್ಪಟ್ಟವು. ಕುಮಾರಿ–ಭಾಗ್ಯ, ರುಕ್ಮಿಣಿ, ಕಾತ್ಯಾಯಿನಿ, ಶೋಭಾ, ಗಂಗಾಲಕ್ಷ್ಮಿ, ಮತ್ತು ರೇವತಿ ಅವರುಗಳ ಕೋಲಾಟ ನೃತ್ಯವೂ, ಕುಮಾರಿ ಅಪರ್ಣಾ ಮತ್ತು ಶಶಿಕಲಾ ಇವರಿಂದ ಹಾಸ್ಯ ತರಂಗವೂ, ಕುಮಾರಿ—ಜೆ. ಉಷಾ, ಟಿ. ಕೆ. ಪದ್ಮಜಾ, ಎಂ. ಲೀಲಾವತಿ, ಡಿ. ಗೀತಾ. ಅಪರ್ಣಾ, ಶಶಿಕಲಾ, ವನಜಾಕ್ಷಿ, ಭಾರತಿ, ಲಕ್ಷ್ಮಿ, ಇವರಿಂದ ಸಾಮೂಹಿಕ ಸಂಗೀತವೂ, ಕುಮಾರಿ ಪಂಕಜಲಕ್ಷ್ಮಿ ಮತ್ತು ಲೀಲಾವತಿಯಿಂದ ಫಿಲ್ಮ್‌ಗೀತೆಗಳೂ ಸಭಿಕರನ್ನು ಆನಂದ ಪಡಿಸಿದವು.

ಅನಂತರ ಅಧ್ಯಕ್ಷರು ಮೇಲ್ಕಂಡ ಕುಶಲ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆಲ್ಲ ಉಪಯುಕ್ತಗಳಾದ ಬಹುಮಾನಗಳನ್ನು ಹಂಚಿ, ಜಯಂತಿ ಸಮಾರಂಭವು ಯಶಸ್ವಿಯಾಗಿ ನಡೆಯಲು ಸಹಕರಿಸಿದ ನ್ಯಾಷನಲ್‌ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ಉಪಾಧ್ಯಾಯಿನಿಯರಿಗೂ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೂ ಸಭಿಕರಿಗೂ ವಂದನೆಗಳನ್ನು ಅರ್ಪಿಸಿದರು. ರಾಷ್ಟ್ರಗೀತೆಯೊಡನೆ ಸಮಾರಂಭವು ಮುಕ್ತಾಯವಾಯಿತು.

ಶ್ರೀ ಮುಮ್ಮಡಿ. ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು

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OUR LOST SENSE

"He's a stinker."

That's abuse, certainly; and there's no doubt that the suggestion that one smells is extremely opprobrious and upsetting. Yet we do smell; it is by our characteristic scent that our dog recognises us, writes the medical correspondent of Answers.

The sense of smell is most important to wild animals; it warns them of the approach of strangers and dangers. No hunter attempts to approach game "down wind."

But man, adult civilised man, has let his sense of smell waste away; it is now almost completely useless to him. Not only has he allowed his nose to get out of practice, but he has created taboos about unpleasant smells and does his best to repress all consciousness of them.

This repression is highly selective and obviously has an emotional basis. We still enjoy good food and say it "testes good." But actually the sense of taste is a crude affair; it merely distinguishes between salt, sweet, bitter and sour. Most of the "good tasting" property of food is derived from its smell, and the same is true of wine.

But I remember a friend of mine who spent almost all his life collecting specimens of animals and plants in the Burma jungles. At intervals of two or three years, he would come back to London for a few weeks; and he used to be worried by the conflicting smells.

I remember him walking into his sister's drawing room sniffing the air and saying. "So Mrs. Johnson has been in here to-day!"

Such a discriminating sense of smell is of little value to civilised man who has allowed it to deteriorate from lack of use. At least, that is a possible explanation; another would be that this sense has been stunned into uselessness; so many smells impinge on our senses in the course of a day that we have just given up paying any attention to them!

ಶ್ರೀ ತಿರುಪ್ಪಾವೈ

(ಮುಂದುವರಿದುದು)

Revered Sir, that hast secured the high dignity and position by which thou hast rightly concluded that the Supreme Being is the sole end and means of salvation, be pleased to wake up and show us thy presence. Thou hast kindly given thy disciples, **as well as their vast retinue, instruction** in the mysteries of Ontology **suitable to their different grades of spiritual development, and hast also brought back to thy fold, by thy lucid and correct exposition of the true doctrine,** other erring souls that had resorted to other sources **than the Supreme Being** for the attainment of final liberation and salvation. **O pure spirit, free from all sins—past or future, leader of theologians, that hast fondly devoted thyself to the sole service of the Lord, seated in the innermost vacuity of the heart of all beings, deign to join us soon, and work with us.** Besides, our brethren who are solely devoted to God, **have congregated** in the front yard of thy mansion, singing hymns in praise of our Lord, Sri Krishna – the Saviour of all—with the view of requesting thee to join us in our work. **Revered Sir, rich in the uninterrupted enjoyment of the Lord, how is it that thou dost not even deign to give an answer to us without making the least stir, mental or physical, as one fully absorbed? Is it to see us return home thoroughly disappointed? Or is it to set an example to us, mortals, suffering from the bonds of rebirths and misery as to our rule of conduct? If thou shouldst kindly relate to us the true state of things and unite with us, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment to His Glory, Goodness, Mercy, and other Excellences.**

ಕನೈತ್ತಿಳಂ ಕತ್ತಿರುಂಮ್ಬೈ ಕನ್ರುಕ್ಕಿರಂಗಿ
ನಿನೈತ್ತು ಮುಲೈ ವಳಿಯೇ ನಿನ್ರುಪಾಲ್‌ಶೋರ
ನನೈತ್ತಿಲ್ಲಂ ಶೇರಾಕ್ಕುಂನರ್‌ಶೆಲ್ವನ್ ತಂಗಾಯ್
ಪನಿತ್ತಲೈ ವೀಳನಿನ್‌ವಾಶಲ್ ಕಡೈಪತ್ರಿ ।
ಶಿನತ್ತಿವಾಲ್ ತೆನ್ನಿಲಂಗೈಕ್ಕೋಮಾನೈಚ್ಚೆತ್ತ
ಮನತ್ತುಕ್ಕಿನಿಯಾನೈ ಪಾಡವುಂ ನೀವಾಯ್‌ತಿರವಾಯ್
ಇನಿತ್ತಾನೆಳುಂದಿರಾಯ್ ಈದೆನ್ನ ಪೇರುರಕ್ಕಂ
ಆನೈತ್ತಿಲ್ಲತ್ತಾರುಂ ಆರಿನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೧೨ ॥

ಬಾಲವತ್ಸಗಳುಳ್ಳ ಎಮ್ಮೆಗಳು ಪರೋಕ್ಷದಲ್ಲಿದ್ದ ತಂತಮ್ಮ ಕರುಗಳನ್ನು ಜ್ಞಾಪಿಸಿಕ್ಕೊಂಡು, ಅವುಗಳಲ್ಲಿ ಪ್ರೀತಿಯಿಂದ ಕನಿಕರ ಗೊಣ್ಣು ಆರ್ತಧ್ವನಿಮಾಡಿ, ತಮ್ಮನ್ನು ಉಣ್ಣಿನ್ನೇ ನೆನೆದಕೂಡಲೆ ಕೆಚ್ಚಲುಗಳಿಂದ ಎಡೆಬಿಡದೆ ಹಾಲು ಪ್ರವಹಿಸಲು, ಮನೆಯೆಲ್ಲಾ ಇದರಿಂದ ಕೆಸರಾಯಿತು. ಇಂಥಾ ಗೋಸಂಪತ್ಸಮೃದ್ಧಿಯುಳ್ಳ ಗೋಪಾಲಕನ ಸಹೋದರಿಯೇ, ನಿನ್ನ ಭವನದ ಮುಂದಿನ ಪಡಸಾಲೆಯನ್ನು ಹೊಂದಿ ಬೆಳಗಿನಜಾವದ ಪನಿಯು ತಲೆಯಮೇಲೆಲ್ಲಾ ಬೀಳುತ್ತಿರಲು, ನಾವೆಲ್ಲಾ ಲಂಕಾರಾಜ್ಯಾಧಿಪತಿಯಾದ ಆ ದುಷ್ಟ ರಾವಣನನ್ನು ಕೊಂಪಿಸಿ ಕೊಂದ ಮನೋಪರನಾದ ಶ್ರೀರಾಮನನ್ನು ಕೊಣ್ಡಾಡುತ್ತಿರುವಾಗ್ಗೂ ನೀನಂ ಬಾಯಿಬಿಡುವುದೇ ಇಲ್ಲ! ಇದೇನು! ಇನ್ನುಮೇಲಾದರೂ ಏಳು, ಇದೇನು ಪುಚ್ಚುನಿದ್ರೆ! ಎಲ್ಲಾವನೆಯವರೂ ತಿಳಿಯುವ ಹಾಗೆ ನೀನು ನಮ್ಮೊಡನೆ ಸೇರಿ ಹಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

Revered Sir! zealous in maintaining the dignity of devotees, be pleased to arise and join us now at least. A number of disciples having families of young children, were very much exercised in their minds on seeing themselves as well as their descendants

uninitiated in the mysteries of the holy mantras by their spiritual teachers; and while penitently meditating upon the subject, they worked up their feelings so far in the same direction that their imagination was actually turned into a reality; so that they got into the belief that the preceptors finally *did* initiate their disciples in all the mysteries of the *Holy Word*. Under the influence of such a feeling, the grace of their spiritual preceptors did actually extend itself, so as to see the devotional influence spreading all over, and such of the human beings as were brought under its influence, were able to get rid of their sufferings. "Thou art the affectionate brother of such a preceptor, favoured with the above-mentioned renowned blessing. Attractive as it is, the stream of the influence of God's communion, we have come and congregated in thy court-yard, disregarding for the present such enjoyments, in the belief that the interview with a devoree of thy stamp is more important than all the rest. Strange! thou hast not yet awakened, though we have been reciting to thy hearing the holy names of our Lord Sri Krishna, the Destroyer of Ahankara which is the cause of all our births and deaths and consequent sufferings." (What! could his sleep be similar to that generally enjoyed by ordinary mortals! If so, he should have got up by this time, as this is dawn when the principle of Satva appears in its full bloom; or if it was similar to the *Yoganidra* enjoyed by the gracious Lord of Lords, it would certainly come to an end as soon as the penite.. cries of help on the part of his devotees are heard. As this is of neither description, the sleep of this Bhagavata is not likely to be over, it would appear, unless he hears the brotherly cry or noise of a person of his own standing (in devotion). Is it possible that he did not awake, simply because he did not see any devotee of that description?) Be it as it may, my revered Sir, Theology is no secret science, we hope; if thou shouldst unite with us in singing the Glory of God for the benefit of all, we shall be in a fair way to bring the special vow to a successful fruition.

ವುಳ್ಳಿನ್‌ವಾಯ್ ಕೀಂಡಾನ್ಯೆ ಪೊಲ್ಲಾವರಕ್ಕನ್ಯೆ
ಕಿಳ್ಳಿಕ್ಕಳೈನ್ದಾನ್ಯೆ ಕೀರ್ತಿಮ್ಯೆಪಾಡಿಪ್ಪೋಯ್
ಪಿಳ್ಳೈ ಹಳೆಲ್ಲಾರುಂ ಪಾವೈಕ್ಕಳಂಪುಕ್ಕಾರ್
ವೆಳ್ಳಿಯೆಳಂನ್ದು ವಿಯಾಳಮುಂರಂಗಿತ್ತು।
ವುಳ್ಳುಂ ಶಿಲಂಬಿನಕಾಣ್ ಪೋದರಿಕ್ಕಿನ್ನೆನಾಯ್
ಕುಳ್ಳಕ್ಕುಳಿರಕ್ಕುಡೈನ್ದುನೀರಾಡಾದೇ
ವಳ್ಳಿಕ್ಕಿಡತ್ತಿಯೋ ! ಪಾವಾಯ್ ನೀನನ್ನಾಳಾಲ್
ಕಳ್ಳಂತವಿರ್‌ನ್ದು ಕಲನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೧೩ ॥

ಪಕ್ಷಿರೂಪವಾಗಿಬಂದ ಬಕಾಸುರನ ವಕ್ಕವನ್ನು ಶ್ರೀಕೃಷ್ಣನಾಗಿ ಸೀಳಿ ಕೊಂದಂಥವನಾಗಿಯೂ, ದುಷ್ಟರಾಕ್ಷಸನಾದ ರಾವಣನನ್ನು ಶಿರಶ್ಛೇದನಮಾಡಿ ಅವನ ವಂಶವನ್ನೇ ರಾಮಾವತಾರದಲ್ಲಿ ನಿರ್ಮೂಲಮಾಡಿದಂಥವನಾಗಿಯೂ ಇರುವ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ಕೀರ್ತನೆ ಮಾಡಿಕೊಂಡು, ಗೋಪಸ್ತ್ರೀಯರೆಲ್ಲರೂ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಸೇರಲು ಸಂಕೇತಮಾಡಿದ್ದ ಸ್ಥಳಕ್ಕೆ ಆಗಲೇ ಹೋಗಿ ಸೇರಿದಾರೆ; ನೀನು ಇನ್ನೂ ಮಲಗಿದ್ದೀಯೆ! ಇದೋ ನೋಡು! ಶುಕ್ರನು ಉದಯಿಸಿ ಗುರುಪು ಅಸ್ತಮಿಸಿದಾನೆ; ಪಕ್ಷಿಗಳೆಲ್ಲಾ ಉಲಿಯುತ್ತಿವೆ. ಕಮಲದಲ್ಲಿರಂಪ ಭ್ರಮರದಂತೆ ಕಣ್ಣುಳ್ಳವಳೇ, ತಣ್ಣಗೆ ಸ್ವಚ್ಛವಾದ ನೀರಿನಲ್ಲಿ ಶುಭ್ರವಾಗಿ ಅವಗಾಹಿಸಿಸ್ನಾನಮಾಡದೆಯೇ ಪರ್ಯಂಕದಲ್ಲಿ ಹೀಗೆ ಇನ್ನೂ ನಿದ್ರೆ ಮಾಡುವೆಯೋ! ಎಲೈ ಸುಂದರಾಂಗಿಯೇ, ಇದು ವ್ರತಕ್ಕೆ ಸುದಿವಸವಾಗಿರುವುದರಿಂದ ಈ ವಂಚನೆಯನ್ನೆಲ್ಲಾ ಬಿಟ್ಟು ನಮ್ಮೊಡನೆ ನೀನು ಸೇರಲು, ಅಪ್ಪೈತೀಯವಾದ ಈ ನಮ್ಮ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

"Revered sir! who hast relinquished all earthly attachments on being conscious of thy real nature, be pleased to arise and join us. The newly initiated Bhagavatas have already reached the Congregation-hall (Kalakshepa Goshthi), singing praises in honor of

the Almighty, That frees His dovotees from the pernicious effects of their six common enemies i.e. passion, anger, covetousness, ignorance, delusion, and hatred, and that annihilates the power of Ahankara (egoity) that has been the cause of giving His devotees a false impression regarding the apparent independence of the two *entities*,—Matter and Spirit. True knowledge having showed itself, ignorance has disappeared. All learned devotees are bestirring themselves to reach the *hall* soon; hence arise, O saint of pure wisdom! What sir, thou dost not even speak! Art thou absorbed in holding communion with the Lord? How! alone? Without joining the rest in the *congregation-hall*, so that all may in one united band sing halleluiahs in praise of the Lord, and thus get rid of the disappointment we all suffered from, owing to our separation from our Patron! If thou art so absorbed, is it right on thy part to do so? As this is an auspicious hour when the principle of *Satva* (*Divine Inspiration*) pervades everywhere, be pleased to give up thy present selfish method of holding communion with the Lord, and heartily join us, and make us real entities like thee, and then we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences." Thus continued the Bhagavatas.

ಉಂಗಳ್ ಪುಳ್ಕೈಕ್ಕಡ್ಕೈತ್ತೋಟ್ಟತ್ತ್ರುವಾವಿಯಂಗ್
ಶೆಂಗಳುನೀರ್‌ವಾಯ್‌ನೆಹಿಳ್‌ನ್ದು ಅಂಬಲ್‌ವಾಯ್ ಕೂಂಬಿನಕಾಣ್
ಶೆಂಗಲ್ ಪೊಡಿಕ್ಕೂರ್ಯೆ ವೆಣ್‌ಪತ್ರವತ್ತವರ್
ತಂಗಳ್ ತಿರುಕ್ಕೋಯಿಲ್ ಶಂಗಿಡುವಾನ್ ಪೋಹಿನ್ರಾರ್ ।
ಎಂಗಳ್ಯೆ ಮುನ್ನಂ ಎಳುಪ್ಪುವಾನ್ ವಾಯ್‌ಪೇಶುಂ
ನಂಗಾಯೆಳುಂದಿರಾಯ್ ನಾಣಾದಾಯಂನಾವುಡ್ಯೆಯಾಯ್
ಶಂಗೊಡುಂಶಕ್ಕರ ಮೇನ್ದುಂ ತಡಕ್ಕ್ಯೆಯನ್
ಪಂಗಯಂಕ್ಕಣ್ಣಾನ್ಯೆಪ್ಪಾಡೇಲೋರೆಂಬಾವಾಯ್ ॥ ೧೪ ॥

ಎಲ್ಯೆ ಸಖಿಯೇ, ಇದೇನು ಇನ್ನೂ ಮಲಗಿದ್ದಿ, ಬೇಗ ಏಳು! ಬೆಳಗಾಗಿ ಎಷ್ಟೋ ಹೊತ್ತಾಯಿತೇ! ಇಗೋ! ನಿಮ್ಮ ಹಿತ್ತಲಿನ ತೋಟದ ಕೊಳದಲ್ಲಿಯೂ ಚೆನ್ನೆಯ್ದಿಲೆಯ ಪುಷ್ಪಗಳು ಅಲರಿರುವವು; ಕನ್ನೆಯ್ದಿಲೆಯ ಪುಷ್ಪಗಳೆಲ್ಲಾ ಆಗಲೇ ಮುಕುಳಿತವಾಗಿ ಹೋದವು. ಕಾವೀಕಲ್ಲಿನ ಕೆಂಪು ಧೂಳಿಯಲ್ಲಿ ತೋಯ್ದ ವಸ್ತ್ರಗಳುಳ್ಳ ಶುಭ್ರದಂತರಾದ ಸನ್ಯಾಸಿಗಳು ತಂತಮ್ಮ ದೇವಾಲಯಂಗಳಲ್ಲಿ ಆರಾಧನಸೂಚಕವಾಗಿ ಶಂಖಧ್ವಾನಮಾಡುವುದಕ್ಕೆ ಹೋಗುತ್ತಲಿದಾರೆ. ಹೀಗೆ ಪ್ರಭಾತಸಮಯವನ್ನು ಸೂಚಿಸತಕ್ಕ ಕಾರ್ಯಗಳು ಎಲ್ಲೆಲ್ಲಿಯೂ ಜರುಗುತ್ತಿದ್ದರೂ, ನೀನು ಇನ್ನೂ ಏಳಲಿಲ್ಲವಲ್ಲಾ! ನಮ್ಮನ್ನೆಲ್ಲಾ ಮೊದಲಿನಲ್ಲಿಯೇ ಎಬ್ಬಿಸುವುದಾಗಿ ವಾಗ್ದಾನಮಾಡಿದ್ದ ಸಂಪನ್ನೆಯೇ, ಈಗಲಾದರೂ ಏಳು! ಇದೇನು! ಲಜ್ಜಾರಹಿತಳೇ! ಬರೀ ಜಾಗಾಡಂಬರವುಳ್ಳವಳೇ! ಪಾಂಚಜನ್ಯವನ್ನು ಒಂದು ಹಸ್ತದಲ್ಲಿಯೂ ಚಕ್ರಾಯುಧವನ್ನು ಮತ್ತೊಂದು ಹಸ್ತದಲ್ಲಿಯೂ ಧರಿಸಿರುವ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ನಾವೆಲ್ಲಾ ಸೇರಿ ಕೊಣ್ಡಾಡಲು, ನಮ್ಮ ಈ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು.

"Revered sir, cementer of cordial relationship between ourselves and the Lord! be pleased to arise and join us soon. The noble idea of *dependence* implied by the word '*Namas*' found in the middle of the sacred *mantra*, which thou deemest as thy best pleasure-garden, has now shown itself prominently, while the mistaken idea of *independence* has been removed. The Almighty's devotees, of cheerful countenance, imbued with the spirit of entire *dependence* upon, and full ardour towards, the Lord, are proceeding towards their own temples to worship their Lord. O venerable Sir, that had been pleased to promise to instruct us in the *True Wisdom* before our making such a request to thee, art thou not bound to keep up thy word? Is it not a matter for regret and shame, if great men

of thy stamp do not bring to practice what they promise to fulfil! O possessor of sweet speech, that would enchant even the Lord! if thou be pleased to join us in singing hymns of praise through the sacred 'Tiruvoimoli' dedicated to the Lord 'Narayana,' adorned with the sacred discus and the thundering conch-shell, and beloved unto His devotees, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, Goodness, and other Excellences." Thus continued the Bhagavatas.

ಎಲ್ಲೇ ಇಳಂಕಿಳಿಯೇ ! ಇನ್ನಮಂರಂಗುದಿಯೊ ?
ಶಿಲ್ಲೆನ್ರುಳೈಯೇಲ್‌ಮಿನ್ ನಂಗ್ಳೈಮಿರ್ ಪೋದರಹಿನ್ರ್ರೇ
ವಲ್ಲೈಯುನ್‌ಕಟ್ಟುರೈಹಳ್ ಪಂಜೇರ್ಉವಾಯುರಿದುಂ
ವಲ್ಲೀರ್‌ಹಳ್ ನೀಂಗಳೇ ನಾನೇತಾನಾಯಿಡುಹ
ಒಲ್ಲೈ ನೀ ಪೋದಾಮೊ ಉನಕ್ಕೆನ್ನ ವೇರುಡೈಮೈ (ಯ್ಯೈ)
ಎಲ್ಲಾರುಂ ಪೋನ್ದಾರೋ ಪೋನ್ದಾರ್ ಪೋನ್ದೆಣ್ಣೆಕ್ಕೊಳ್
ವಲ್ಲಾನೈಕೊನ್ರಾನೈ ಮಾತ್ರಾನೈ ಮಾತ್ರಳಿಕ್ಕ
ವಲ್ಲಾನೈ ಮಾಯನೈಪ್ಪಾಡೇಲೋರೆಂಬಾವಾಯ್ ॥ ೧೫ ॥

"ಎಲೌ ಬಾಲಶುಕದಂತೆ ಮನೋಹರವಾದ ಧ್ವನಿಯುಳ್ಳವಳೇ, ಇನ್ನೂ ನಿದ್ರೆಮಾಡುತ್ತಾ ಇರುವಿಯೋ !" ಎಂದುವಕ್ಕೆ ಅವಳು—ಶ್ಲಾಘ್ಯ ಗುಣವತಿಯರೇ, ಶಿಡಿಶಿಡಿ ಎಂದು ಕಟುವಚನದಿಂದ ನನ್ನ ನ್ನ ಕೂಗಬೇಡಿರಿ. ಇಗೋ ! ನಾನು ಬಂದುಬಿಡುತ್ತೇನೆ ಎಂದಳು. ಹೀಗೆಂದುದಕ್ಕೆ ಅವರು—ಸಮರ್ಥಯಾದ ನಿನ್ನ ಭರವಸದ ಮಾತುಗಳನ್ನೂ ನಿನ್ನ ವಾಗಾಡಂಬರವನ್ನೂ ಪೂರ್ವದಿಂದಲೂ ಬಲ್ಲೆವು, ಎಂದರು. ಅನಂತರ ಅವಳು—ಮಾತು ಬಲ್ಲವರು ನೀವೇಸರಿ, ನಾನಲ್ಲ ; ಅಥವಾ ನಾನೇ ಆವರೂ ಆಗಲಿ, ಚಿಂತೆಯಿಲ್ಲ ; ಈಗ ಏನು ಆಗತಕ್ಕದ್ದು ಹೇಳಿರಿ, ಎಂದು ಒದರಿ ಮಾತನಾಡಿದಳು. ಅದಕ್ಕೆ ಅವರು—ಎಲೈ ಚತುರೆಯೇ, ಶೀಘ್ರವಾಗಿ ನಮ್ಮ ಗುಂಪನ್ನು ನೀನೂ ಸೇರಬೇಕು ; ನಿನಗೆಮಟ್ಟಿಗೆ ಇನ್ನು ಬೇರೇ ಏನಾದರೂ ಉದ್ದೇಶ್ಯವುಳ್ಳವಳಾಗಿದ್ದೀಯೋ ? " ಹೀಗೆಂದು ಹೇಳಿದ್ದಕ್ಕೆ ಅವಳು—ಹಾಗಾದರೆ ಎಲ್ಲರೂ ಬಂದುಬಿಟ್ಟರೋ, ಎಂದು ಕೇಳಲಾಗಿ, ಅವರು—ಇಲ್ಲಿ ಎಲ್ಲರೂ ಬಂದಿದಾರೆ ; ನೀನೇ ಬಂದು ಲೆಕ್ಕಮಾಡುವಳಾಗು ; ನಾವೆಲ್ಲರೂ ಸೇರಿ ಬಲಿಷ್ಠನಾದ ಕುವಲಯಾ ಪೀಡವೆಂಬ ಮತ್ತಗಜವನ್ನು ಕೊಂದಂಥವನಾಗಿಯೂ ಶತ್ರುಗಳ ದರ್ಪವನ್ನು ನಾಶಮಾಡಲು ಸಮರ್ಥನಾಗಿಯೂ ಇರುವ ಆಶ್ಚರ್ಯ ಗುಣಚೇಷ್ಟಿತ ನಾದ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಕೊಣ್ಣಾಡಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಸಾಂಗವಾಗಿಯೂ ಶುಭವಾಗಿಯೂ ನೆರವೇರುವುದು, ಎಂದು ಅವಳಿಗೆ ಪ್ರತ್ಯುತ್ತರ ಹೇಳಿದರು.

"Revered sir! firmly attached to the Bhagavatas, what wonder!" said the Vaishnavas, "still asleep even after our arrival here!" "Your utterances," returned the saint, "are officious hindrance to my uninterrupted enjoyment of the Lord in which I am engaged ; hence wait, I shall be with you soon." "We have been already aware" said the party, "that thou art specially good at expressing mystically the 'Rahasyarthas' (*sacred thoughts* known only to the *initiated*) ;" to which he rejoined "Though you disturbed me in the work in which I was engaged, the ability to extol me to the skies without throwing the blame on yourselves rests with you alone ; however, as it should be the bounden duty of every real devotee to behave most humbly and submissively towards his brother devotees, I shall simply acknowledge what you wish to attribute to me." "Sir, be that as it may" exclaimed one of the party, "be pleased to join us at once ; is it fair that thou shouldst alone hold communion with the Lord leaving us behind?" On which the saint questioned them thus, "Have all others reached the congregation-hall?" To which the party made answer, "All have already reached ; if thou please, thou mayest come and see it thyself."

(ಮುಂದುವರೆಯುವದು)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

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* * *

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VOL XXXV No. 35-36] Monday 26-1-1976 & 2-2-1976 [PRICE NP. 0-10

To
Sri G. R. Josyer, M.A.,
International Sanskrit Academy
Kathwadipura Agrahara
(Near Lakshmi Theatre)
Mysore-4, India.

V. J. Sanarov,
ul. Tolstoge, 56 kv. 28,
630008, Novosibirsk, U.S.S.R.

December 29th, 1975

Dear Mr. Josyer,

May I approach you with one request?

I am interested in the problems of ancient civilisations, and my attention was drawn by a passage in Mr. Von Daniken's book "In search of ancient Gods", where the author says of a work on aeronautics by Maharshi Bharadwaja with English translation. Miss Janaki from the Samskrita Academy (Mylapore) wrote me that the facsimile of some pages of this work has been published some two years back and gave me your address for the latest information.

Have you by chance a possibility to give me some information on this work or at least an address of whom I could approach? What is the date of Bharadwaja's life? Was there published whatever earlier translations of his work? Is the present publication issued to the end?

Could you send me kindly via registered mail the book of sage Bharadwaja with English translation or xerox copies of what has been published on the understanding that I send you some literature or xerox copies in exchange?

I should appreciate it very much if you would pay favourable consideration to my request.

Yours Sincerely
V. J. Sanarov.

Season's greetings and best wishes for the New Year!

Our reply

Mysore-4 India.
29-1-1976

Dear Comrade V. I. Sanarov,

I am in receipt of your gracious letter of 29th December 1975.

Maharshi Bharadwaja's "Vymanika Sastra" or ancient Aeronautics, of 3000 stanzas or couplets, was brought to light in 1881 by a venerable Brahmin of occult powers. After long gestation, he dictated it to a scribe in 1918-22, and got up drawings of several kinds of aeroplanes as prescribed therein. The manuscript lay frozen for some 30 years. It came to my knowledge on 28-6-1951 when the Maharaja of Mysore inaugurated my above Academy. There was another manuscript also, on the "Manufacture of artificial diamonds."

My announcement of the discoveries got world-wide publicity, and enquiries began to come from around the globe.

The donor of the manuscript then got jealous, and wrote to me abusively. Chagrinned, I dropped the matter.

But enquiries for English translation from American organizations, Magazines and individuals, and from Sweden and elsewhere in Europe, continued to come with harassing iteration, and in 1972—at the age of 82—I had to do the English translation, and unaided, and with my own meagre resources, brought out a very handsome volume, containing the Sanskrit original, English translation, and the charts.

In 1952 I had issued a descriptive leaflet about the manuscript, and used to send it in reply to foreign enquiries. It was being reproduced wonderingly in American magazines and books, as also in several of Herr Von Daniken's wonderful books.

On the publication of the volume, copies have gone by air to Sweden, France, Italy, Germany, Greece, New Zealand, and U.S.A., regardless of air mail costs !

I enclose herewith printed literature bearing on the volume.

That in brief is the story of the publication.

You ask about the date of Maharshi Bharadwaja. Esteemed Comrade Sanarov, if you asked me the date of Marx, or Tolstoy, or Einstein, or Lenin, or Mao Tse Tung, I might to able to tell you. But not of Nebuchednazzar, Tutenkhamen, Ulyssis, or Gabriclle, or Adam ! It would be sheer bravado for any one to look back into India's hoary antiquity, with or without glasses, and date the ageless progenitors of Indian civilization !

It was the fame of India's material and spiritual civilization that evoked Alexander's conquering greed 2300 years ago. Interested in World Civilizations as you are, Roman, Greek, Egyptian, Chinese, Chaldean, Aztec, Inca,—you know all of them were fairly recent, and none of them has survived ! Before our own eyes we are seeing the eruption and demise of the civilizations of Japan, Germany, Britain and America ! But Indian civilization goes back to the dim past, 10, 20, 30 thousand years ago, and unlike in other civilizations, Sages and Rishis with honoured and lasting names, have handed its flaming torches down the millenniums, in the form of literary treasures which strike wonder in the minds of so called "most civilized" men of today. Indian Civilization is unique, in its survival, in its range, in its span, and in its antiquity. It is as much your property, as a world-citizen, as mine. We need not feel possessive, but feel humble on discovering how superior to us in intellect were our ancient progenitors !

So then, Mr. Sanarov, I cannot give you the age of Bharadwaja in A.D. or B.C. terminology. Indian Chronology is not in terms of years, but in terms of Kalpas, Manvantaras, Millenniums, and Yugas. Bharadwaja belonged to the era of the Vedas, and even today, a clan of Brahmins by tradition claims its origin from him.

And no "first manuscript" of the literary works ascribed to him, or of any other ancient literary possession of India, can be obtained even for a million dollars or roubles like Shakespeare's or Tolstoy's manuscripts. The Vedas, Upanishads, Puranas, Shastras have all come down by oral transmission, and when lost, recovered by occult perception and reproduced. To disbelieve that fact, and still seek the truth, would be like losing one's way and wandering in circles in a tropical desert under a blazing sun !

When you get a 5 carat piece of diamond, Mr. Sanarov, you don't ask whether it is from South Africa, or Alaska, or the Urals, but take it at its face value, and have it imbedded in a ring or a diadem !

So the "Vymanika Sastra", for what it is worth, is before us, and it is up to us to find out how it compares with modern Aeronautics, and whether it can contribute in any measure to the development of that Science. That is the civilized way of looking at it. Any other would be a boorish and crude way.

During 85 years, Dear Sir, I have tried to imbibe some culture from the East as well as the West, and have gone through the gamut of Atheism, Agnosticism, Cosmopolitanism, and Rationalism, and have come to believe in keeping the doors and windows of the mind open, and allowing the breeze to blow in and purify the atmosphere, and the light of the Sun to peer in, enliven and illumine the mind.

Suddenly, in the year of Grace 1972, the Vymanika Shastra has loomed before the world, and it behoves us, as men of intelligence, to view it in detail, and see what light it throws on the past, and what benefit could be derived for the present.

To that end we have to imbibe some of the qualities of Herr Eric Von Daniken. What a man ! What a wonderful man ! He is fired by the idea of interplanetory air-travel in pristine times, and, dauntless of being ridiculed as a Don Quixote pursuing a will of the wisp, is undertaking Atalantian travels to find evidence to vindicate his astounding theme. With what zeal, ardour, and devotion and heroic endeavour he is carrying on the one-man Crusade, and what a world-wide readership he has built up ! He pursues his evidence as a hawk pursues its prey, or bee pursues its honey, and presents his findings with meticulous care and vivid cogency. So much so that a top Scientist of U.S.A's. den of scientists, Mr. J. F. Blumrich, "Nasa", was impelled to study him and write a book "The Space-ships of Ezekiel", to prove that Ezekiel's words in the Old Testament were not the babblings of a dreamer, but a statement of facts.

And Herr Von Daniken has expressed startled wonder in several of his books at the wording of my brief notice about the "Vymanika Shastra" !

I enclose that notice herewith, esteemed Mr. Sanarov, and, as this leter has already become too long for air mail, conclude it with best wishes.

I am Yours Sincerely

G. R. JOSYER.

अथ गरदवज्रनिर्णयः ॥

सिंगोवराभ्रमुक्तोषशिलारसकिशोरकाः ।
रक्तवर्णसमाहृत्य मानेन वापरसाःक्रमात् ॥ १२५ ॥

The diamonds prepared out of the vermillion :

(1) Vermillion 12 parts ; (2) Ushara kshara 12 parts ; (3) Mica 7 parts ; (4) White mud 8 parts ; (5) Pebbles of Shona 5 parts ; (6) Sphatika stone 3 parts ; (7) Mercury extracted from tin 5 parts ; (8) Kishora 6 parts.

If these parts be used in the process above noted pure diamonds are produced.

अथ अभ्रकवज्रनिर्णयः ॥

अभ्रा: किशोरवृद्धिंगोवरशोषशिलारसाः ।
पिंडनक्षत्रमाश्चापि वसुवाषशिलार्धकाः ॥ १२६ ॥
मानसंख्याद्वयारेभैर्वा चूर्णैश्चाक्रमम् ।
वंधे संपूर्ण विधिवत्पाकाद्वज्रमवाप्तिहि ॥ १२७ ॥
एवं वज्रपदार्थानां संयोगादथवाक्रमात् ।
एकैक वस्तुतोवापिद्वाभ्यामेवमार्गतः ॥ १२८ ॥
वंधेक्तिम्बाकमेरेन रसधारासमन्विताः ।
भवन्ति वज्रास्तुरदाःकर्षणादिक्रियार्हकाः ॥ १२९ ॥
वर्णभेदात्तजातीय वस्तुसंयोजनक्रमात् ।
अनेकवर्णसंयुक्त वज्रास्तुर्नात्रसंशयः ॥ १३० ॥
रत्नादि ॥

The diamonds or Rubies of mica :

(1) Mica 20 parts ; (2) Kishora 27 parts ; (3) White mud 12 parts ; (4) Vermillion 4 parts ; (5) Ushara kshara 8 parts ; (6) Pebbles of Shona 5 parts ; (7) Sphatika stone 7 parts; (8) Mercury extracted from tin 4 parts.

When the powders of the above ingredients in their fixed parts are used in the above machine diamonds or rubies are produced as before.

Thus rubies or diamonds can be prepared artificially either by the use of the ingredients as per the lists given above, or separately with each of the ingredients, by conducting the process in the machine as is already described.

इति रत्नदीपिकायां कृतकवज्र विचारस्समाप्तः ॥

Thus ends the famous work called
'Kritaka Vajra Vichara'

तत्सत् ॥

श्रीरस्तु.

कृतकवज्रविचारः

द्वितीयसंख्या

मृत्पंचकस्वरूपोक्त पक्त्वमुक्त्वा यथाविधि ।
तल्लक्षणगुणादीनां निर्णयोऽथप्रकथ्यते ॥

तदुक्तं गुणरत्नाकरे ॥

लघुर्क्ष्वेलकाणुसंयुक्ता सूक्ष्मशर्करमिश्रिता ।
श्वेतवर्णापिथ्यहराजलेघासाप्रसारिणी ।
दाहेरक्तश्यामधूम्रा सुगंधामधुराशिवा ।
श्वेतवर्णाक्षिग्धक्षारोघनादर्शोपयोगिनी ।
पाकवज्रक्रियायोग्याकाचतंत्रोपयोगिका ।
एतल्लक्षणसंयुक्ताश्वेतनिर्वासमृत्तिका ॥ इति ॥

The purport : Having described the nature of the five kinds of mud (मृत्पंचक) above, now their qualities and indentifications will be treated. A metal which is light (सूक्ष्म) which cannot bear salt and which is white, is called Laghu Kshwinka (लघुर्क्ष्वेलका).

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

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David La Selle
26106, 30×55
Stillwater, Minn. U.S.A. 55082

January 21st 1976

Sirs,

Concerning the translation of the Sanskrit Text of Aeronautic by Maharshi Bharadwaja ; I have been able to find very little of the translation anywhere. Only one book, 'In Scarch of Ancient Gods,' by Von Daniken. I am now studying the Bhagavad-Gita and would appreciate your help in obtaining a copy of the translation of Maharshi Bharadwaja. Thank you for your time and consideration in this matter.

Thank you.

David La Selle

GERONTOLOGY

To combat premature ageing it is necessary to know not only what is good for the organism, what can prolong life, but also what is bad, and what is harmful to health.

Gerontology, a science which studies the phenomenon of ageing and the problem of the aged, has been called by one of our contemporaries "A science of boundless respect for life, and the desire to make it worth living to the very end".

Young people are usually not very interested in problems of longevity. They consider that to be of sole interest to the elderly. Alas, in old age it is too late to think about how to prolong life. Gerontologists, while studying old age, are trying to make it arrive painlessly, unnoticeably.

In the past, many scientists dealt with problems of gerontology. However, it acquired a genuinely scientific basis thanks to the efforts of Russian scientists Sergei Botkin and Ilya Mechnikov. In Soviet times it was further developed by Alexander Bogomolets, Ippolit Davydovsky, and others.

At present fundamental research on the problems of longevity is being conducted by the Institute of Gerontology under the USSR Academy of Medical Sciences in Kiev. Its Director, Academician Dmitri Chebotrayov, has been elected Chairman of the International Association of Gerontologists.

Asked about records of longevity, Dr. Alexander Kolosov said that man had just started mounting the ladder to the highest step on the pedestal of longevity. For example, Pikes lived for 200 years and Falcons up to 150. Representatives of flora demonstrate much more impressive records of longevity. Oaks and baobabs live thousands of years!

The British farmer, Thomas Parr, allegedly lived 152 years, under the reign of nine kings. Who knows how long he would have lived had not the tenth sovereign displayed interest in this humble person? The venerable elder, used to simple food, died after a sumptuous repast at the royal castle!

As a heart specialist Prof. Kolosov maintains the heart diseases are the principal cause of premature ageing, disablement and death.

Elderly people develop atherosclerosis. Blood vessels are affected, which hampers the normal flow of blood. This leads to coronary insufficiency—a chronic discrepancy between the volume of blood circulation and the blood requirements of the heart muscle. The heart requires 20 times more blood than other organs of the human body. According to statistics, 60 to 70 per cent of deaths in old age are caused by cardiovascular diseases.

Yet, there are recipes for longevity. But they have nothing to do with medicines. The principal thing is the mode of life. It is on this that a person's health and longevity depend.

Talk to any venerable elder. He is sure to tell you that without work he would not have lived that long. When the organism is idle all its functions—blood circulation, respiration, metabolism—become weaker. Non-working organs, muscles, for instance, weaken and atrophy. Therefore physical labour is a must for all, even in old age.

Elderly people often suffer from protein deficiency. Their food should have 70 to 90 grammes of protein daily. The most valuable is that of skim milk and cottage cheese. It is these foods that contain many amino-acids—so vital for the organism.

MAHARSHI BHARADWAJA'S

RATNA PRADEEPIKA

"LIGHT ON GEMS"

(Continued)

That particular kind of mud which contains the atoms of the above metal, which is composed of atoms of fine white sand, which is proof against bile, which forms a string in water when a piece of it is dropped in water, which emits red and blue smoke when burnt, which contains sweet smell and taste, which is white, which has a greesy juice, which is used in manufacturing a variety of glass, viz. Ghanaadarsha (घनादर्श), artificial diamonds and glass tubes, is called Sweta-Niryaasa Mrithika (श्वेतनिर्यासमृत्तिका).

अथ द्रोणमृल्लक्षणम् ॥

श्वेतवर्णाकर्दमाभासुस्निग्धाम्बुराम्लका ।
पीतधूमाभारहीना जलधारास्रवाधिनी ।
लघिकाकोपयुक्ताच वज्रकाचोपयोगिका ।
एतल्लक्षणसंयुक्ता श्वेतद्रोणाख्यमृत्तिका ॥

The purport: The qualities of mud called Sweta Drona (श्वेतद्रोणमृत्तिका):

A mud which is white in colour, clayee in appearance, greesy in juice, sweetish sour in taste, light in weight, emitting yellow smoke when burnt, forming strings in water, used in manufacturing that kind of glass which is useful in making fire-proof chimneys, and useful in manufacturing diamonds, is called Swetha Drona Mrithika (श्वेतद्रोण-मृत्तिका).

अथ श्वेतमंजूषामृल्लक्षणम् ॥

अंबराणुसमायुक्ता सुस्निग्धा रक्तमिश्रिता ।
श्वेतधूमाम्लरुचिरसूक्ष्मसैकतमिश्रिता ।
धाराहीना जलेत्यन्तलाघवातैलसंयुता ।
वज्रादर्शोपयोग्याच पाकवज्रोपयोगिका ।
एतल्लक्षणसंयुक्ता श्वेतमंजूषमृत्तिका ॥

The following are the qualities of Swetha Manjoosha Mruttika:

A mud which contains mica in its particles, which is greesy in its nature, mixed-red in colour, white in smoke, sour in taste: which contains fine sand; forming no strings in water, light in weight, greesy in juice, useful in manufacturing a kind of glass called Vajraadarsha (वज्रादर्श) and artificial diamonds, is called Swetha Manjoosha Mrittika (श्वेतमंजूषामृत्तिका).

अथ धवळमृत्तिकालक्षणम् ॥

रजताणुसमायुक्ता धूसरा भारसंयुता ।
धाराहीनाकटुरुचि स्थूलपाषाणमिश्रिता ।
श्वेतधूमातिधवळा स्निग्धावज्रोपयोगिका ।
स्वल्पाकर्षणादर्श क्रियापाकोपयोगिनी ।
एतल्लक्षणसंयुक्तमृत्तिका धवळास्मृता ॥

The purport: A mud which contains silver dust in its atoms, heavy in weight, forms no strings in water, which is astringent in taste, contains small pebbles in it, white in smoke, pure white in colour, oily in its essence, useful in manufacturing artificial diamonds and photographic glass, is called Swetha Dhavala Mrittika (श्वेतधवळमृत्तिका).

अथार्जुनश्वेतमृत्तिकालक्षणम् ॥

शुभ्रमीकाभारहीना सूक्ष्मसैकतमिश्रिता ।
दधिकाभसमायुक्ता सूक्ष्मपाषाणमिश्रिता ।

पीतधूमातुगंधाच्च काचतंडुलयोगिका ।
पाकवज्रक्षेत्रायोग्या मधुराम्लवसंयुता ।
वसाञ्जनसंयुक्तमृत्तिकार्जुननामका ॥

A mud which is whitish blue in colour, light in weight, containing sand, small pebbles and a metal called Ruchika (रुचिका) in its particles, green in smoke, fragrant in smell, useful in manufacturing glass pipes and artificial diamonds, sweet in taste, greesy in touch, is called Swethaarjuna Mrittika (श्वेतार्जुनमृत्तिका).

अथ सार्परसनिर्णयः ॥

नागडोद्भवसमुत्पन्नं रसंवक्ष्ये शुभवर्णकम् ।
सार्परसमिति प्राहुस्तदेवात्रनिरूपितम् ।

नारायणोपि ॥

रसाक्षनालमुत्पन्नांश्चीदर्पणसूचिका ।
अग्निपाकवज्राद्या इति नारायणोब्रवीत् ॥ इत्यादि ॥

The white mercury extracted from tin is called Saarparasa (सार्परस).

It is this mercury that is meant by saarparasa in the above context. Narayana Muni observes that wires, glasses, needles, and artificial diamonds can be prepared out of the Saarparasa.

लिंगनाम ॥

रसगंधकवार्कुल्यकर्बुरादैस्समाकृष्टम् ।
कुप्पिकापाकसंसिद्धंलिंगमित्युच्यतेबुधैः ।
पाकवज्रोपयोगित्वा तदेवात्रनिरूपितम् ॥ इत्यादि ॥

A mixture of mercury, sulphur 'varchula' and 'karbura' formed by 'Kuppika Paka' is named as Linga. Linga means vermilion, cinnabar or red sulphide of mercury. It is this vermilion that is meant by Linga in the above context.

(N.B.)—'Kuppika Paka' is a process in which the ingredients are placed in a glass flask to be buried in the sand of an earthen pot which is heated from below so that the ingredients get melted and crystals formed.

शून्यद्वयंनाम ॥

द्वाविंशदभ्रकाः प्रोक्ताश्शास्त्रे लोहविदांवरैः ।
श्वेतरक्ताभ्रकावेव तेषु वज्रोपयोगिकौ ।
तावेव शून्यद्वयमित्यभ्रकाभरणे निरूपितौ ॥

तदुक्तमभ्रकाभरणे ॥

श्वेतःपीतोपिंगलश्चश्यामः कृष्णश्चवैचच ।
रक्तोनीलः कर्बुरश्च चित्रकोदशकश्चया ।
काषिकोवरणो वज्रसिंहोरजतश्चच ।
वैश्वानरोवातपश्च विचलांजनकोरसः ।
क्षीरोकमलशौवर्च इतिद्वाविंशतिःकमात् ॥ इत्यादि ॥

The qualities of mica :

Scientists of yore have defined in Shastras that Mica is of twenty-two kinds. Since the two kinds of Mica, viz white and red micas, are alone useful in preparing artificial diamonds, they are meant by Shunya Dwaya (शून्यद्वय) in the above context. In a shastraic work called 'Abhrakaabharana' (अभ्रकाभरण) much has been said about the twenty-two kinds of mica. Only their names are quoted below :

THE NAMES OF MICA	EXPLANATION
(1) Swethabhraka श्वेताभ्रक	White mica
(2) Peethabhraka पीताभ्रक	Green mica.
(3) Pingalabhraka पिंगलाभ्रक	Brown or Yellow mica

(4) Syaamabhraka श्यामाभ्रक } Blue mica

(5) Krishnabhraka कृष्णाभ्रक } Black mica.

(6) Raktabhraka रक्ताभ्रक } Red mica.

(7) Neelabhraka नीलाभ्रक } Mica of Indigo colour.

(8) Karburabhraka कर्बुराभ्रक } Mica of camphor colour.

(9) Chitrakabhraka चित्रकाभ्रक } Mica having lines on it.

(10) Rukshakabhraka रुक्षकाभ्रक } Mica which attracts the powers of stars.

(11) Kapilabhraka कापिलाभ्रक } Mica containing Kapilakshaara (salt).

(12) Varunabhraka वरुणाभ्रक } Mica containing Jala Kanja kshara.

(13) Vajrabhraka वज्राभ्रक } Mica producing diamonds

(14) Simhabhraka सिंहाभ्रक } Mica which benumbs lions or makes them immovable.

(15) Rajatabhraka रजिताभ्रक } Mica producing silver.

(16) Vyswaanarabhraka वैश्वानराभ्रक } Mica which swallows the heat of fire.

(17) Vaatapabhraka वातपाभ्रक } Mica which sucks up air

(18) Visha Stambhanabhraka विषस्तंभनाभ्रक } Mica which checks the spread of poison of snakes.

(19) Rasaabhraka रसाभ्रक } Mica which solidifies mercury.

(20) Ksheeraabhraka क्षीराभ्रक } Mica which thickens and solidifies milk.

(21) Kamalabhraka कमलाभ्रक } Mica which blooms when exposed to fire.

(22) Souvarnabhraka सौवर्णाभ्रक } Mica producing gold.

(To be Continued)

Our wisdom comes from our experience; and our experience comes from our foolishness!

* * * *

It is easier to organise a conference on the quality of the environment, than to bend over and pick up a chewing-gum wrapper!

* * * *

Patience is the art of concealing your impatience!

* * * *

A man can fool all women some of the time, and some women all of the time; but what bothers a man is why he can't fool the same woman the same way all of the time.

* * * *

Words, like glasses, blur everything that they do not make clearer!

* * * *

Did you ever notice that when someone you know is nominated for a high office, how you're torn between local pride, and fear for the country?

MAHARSHI BAHRADWAAJA'S

"VYMANIKA SHASTRA"

OR

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"You know the story of the freedom movement, the story of my own family and perhaps my own life. I am but a small solider in a big fight ; someone whose life was dedicated to fighting for freedom, and one who is all the time concerned about the poor and down-trodden and who will not tolerate any threat to the freedom of the country," Mrs. Gandhi said amidst deafening cheers from the crowed.

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She asked as to who were their supporters from abroad and said it was they who stood by the military dictatorship of Pakistan at a time when the democratic India was fighting to save every life (when Pakistan attacked).

Raising her voice, she asked when there were no press curbs and none was detained, how many of them supported India or even extended moral support. "Therefore, we are not worried about what those countries did. We are to give them only an advice to

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give up their hypocrisy if they want to say anything at all."

Speaking in the same vein in a high-pitched voice, Mrs. Gandhi asked how many of these supporters both inside and outside the country were bothered about the freedom of the millions of people whose voice was not heard and never represented in the newspapers and how many of them went to villages to find out their difficulties and hardships". "It was the voice of the rich, who had grown richer on the sweat and blood of the poor, they heard."

Mrs. Gandhi said it did not matter what those people said, but what "we have to think is whether the steps we have taken are strong enough to solve the problems facing the country."

Explaining the background for the declaration of emergency in the country, Mrs. Gandhi said in the last two years the country had to face many problems including a severe drought, the Bangla Desh crisis, refugee problem, rising prices and growing unemployment. The centuries of the experience of hardship had enabled the people of India to face all challenges. The poor in the town and the rural folk understood and could bear with them.

The Government took some firm steps and ours was perhaps the first country to control the rise in prices and inflation. But a handful of people and some individuals who had never supported the Congress policies or its high ideals were trying to take advantage of the situation to weaken the Central Government. There were agitations in Bihar, Gujarat and other parts of the country.

"But it was not the farmers, rural people or the poor in the city or the industrial worker who were against us. On the contrary it was they who made money and became rich since Independence, who were against them ("the poor").

Mrs. Gandhi said in the name of a campaign against corruption, blackmarketers, hoarders, smugglers, very rich people and the most corrupt came together and tried to weaken the Central Government.

"Those who said they were the followers of Mahatma Gandhi had no hesitation in taking monetary and other help from people and from those who were responsible for the murder of the Mahatma, who were against minorities and opposed to social justice."

There was an atmosphere of violence all over the country, which spread to industries, offices, colleges and high schools and in all walks of public activity.

"They were not concerned whether their agitations would not weaken the country rendering it unable to stand up to externa threats. That was why the emergency had to be declared," Mrs. Gandhi said.

Suppressing her irritation at a faulty microphone in the initial few minutes o her speech, Mrs. Gandhi at times raised her voice to reach the thousands of the vas crowd that had gathered at the meeting venue braving hot sun to listen to her.

Chief Minister Devaraj Urs rendered Mrs Gandhi's English speech into Kannada.

MAHARSHI BHARADWAJA'S RATNA PRADEEPIKA "LIGHT ON GEMS"

(Continued)

These are the twenty-two verieties of mica defined in shastras with their names and explanations.

अथ वस्तुशोधनविधिनिर्णयः ॥

वक्ष्युक्त्वा कनकस्यापदार्थान्शास्त्रतस्फुटम् ।
शुद्धिकरणयोग्यानी तेषामथनिरूप्यते ॥

Having enumerated the materials that go to form diamonds, now the process of their purification will be described.

प्राणक्षारशुद्धिः ॥

क्षारत्रयस्यपक्त्वादौ पश्चात्तच्छुद्धिरीर्यते ।
तत्रक्षारेषु तत्रोपयोगक्षारहयकथि ॥
क्षाराम्लशुद्धिकरणोपयोगानिधि निरूप्यते ॥ इत्यादि ॥

The nature of Kshara will be dealt with before describing the process of purification of Pranakshara. As we have already observed there are sixteen Pranaksharas declared in Shastras, and out of these there are only three, viz the salt of alum, borax and rocksalt that go to form diamonds. We therefore quote here the ordinary process of purification of these three salts. The detailed process however being reserved to be treated when the process of manufacturing diamonds will be described.

अर्कवेदाष्टकक्षारं कपित्थद्रावकाप्लुतः ।
प्राणक्षारत्रयस्यं कुर्यादृढतरंचया ।
ततोदेयस्तशोष्यस्यात्रयमतःपरम् ।
पुनःपूर्वोक्तवत्कृत्वा तत्रत्यक्षारमिधि ।
त्रिपलैरारण्यकेगूहनीलैस्तुपुटमादहेत् ।
सामान्यशुद्धिकथितं प्राणक्षारत्रयादिकम् ॥

The purport: The salt of dal must be mixed well with the essence of wood-apple. With the mixture alum, vermilion and ushara mud, must be coated separately and allowed to be dried well in hot sun for twelve hours. Then the covering must be taken off and coated again as before. Then they must be burnt in the method of puta (पुट) with three palams of wild cowdung fuel. This done, they become purified ordinarily.

N.B —Three palams equal nine Totals Wild cow-dung fuel is the cow durg fuel not prepared by hand or machinery, but cow-dung naturally dried in fields and forests as the cows graze and throw off the excrements.

प्राणक्षारलक्षणनिर्णयः ॥
स्वकंहिक्षारनिर्णयाधिकारे

लोहकाम्लस्निग्धरुचिकजलवर्ष्मकसंयुतम् ।
एतच्चकिलमायुक्तं प्राणक्षारमिदुर्बुधाः ॥ इत्यादि ॥

The elements that compose the Pranaksharas are described thus. The elements present in alum are:

(1) The salt of iron (2) Sour juice (3) The greasy substance (4) Astringent matter (5) The fluid viz Rushaka (रुचक). (6) A colour extracting powder viz Varshmaka (वर्ष्मक). These are the six elements present in alum.

शोणाम्लशुद्धिः ॥

कल्पक्षारंवेडालरत्नयुक्तंचयुतम् ।
शोधनद्रावमुद्भूत शोधनाम्लदर्तितः ।
तच्छुद्धिसंभवस्यापि कल्पक्षाक्षाद्धारतः ।
चूर्णेस्त्रिभिस्तशोधनाम्लं कुडुमिकादिभिः ।
सूकराऽजाविष्ठतैलाक्तावधेस्तद्धरणम् ।

आलविल्वाचसंज्ञोऽयकदल्यामर्दयेत्पुनः ।
तत्संशुष्कशुद्रिंकृत्वा क्षीरंकुर्यादृढंयथा ।
आरण्यकेन्द्र क्षीलानांदद्याच्छतपलैः पुटम् ।
एतेनैवमवेच्छुद्धिरशोणग्रावस्वनाम्यथा ॥ इत्यादि ॥

The purport: Following are the compounds that form the pebbles of Shona.

	THE NAMES	THEIR USES
(1)	कटपक्षार Karushakshaara	When this is mixed with graphite rock-salt it becomes able to rend mountains asunder.
(2)	बैंडाल Byndala	This is used in constructing airoplanes.
(3)	रस Rasa	This is a fluid like mercury. It cures urinary diseases and so on.
(4)	वर्चुल Varchula	This is the essence of these pebbles. It is useful in manufacturing the thirty-two kinds of colours.

A substance which is composed of the above ingredients, and which takes its rise in the river Shona is called Shona-graava (शोणग्राव).

Following is the process of purifying these pebbles.

These pebbles must be powdered well with the help of machines such as Kuttinika (कुट्टिनिका). The powder must be placed in a vessel and boiled with the biles of pigs and goats for a period of twelve hours. Then the powder must be washed well in pure water and allowed to be dried. Then it must be well mixed and rubbed with plantain juice. It must be then formed into small balls or cakes. These pieces must be coated with a piece of cloth wetted with red mud and then burnt in the method of puta (पुट) with three hundred tolas of wild cow-dung fuel. This done, the Shona-graava gets purified.

स्फटिकशुद्धिक्रमः ॥

पविक्षाराम्लचुक्रीकरजार्जुनसमाकृतम् ।
खनिजाद्यैरसम्भूतमिति स्फटिकलक्षणम् ।
तस्यशुद्धिक्रमंवक्ष्ये कल्पोक्तविधिनाकृतम् ।
स्फाटिकं सूक्ष्मतरसम्चूर्णयेत्पूर्ववद्यतः ।
शरत्कालीनमहिषदध्ना संपेषयेद्दिनम् ।
पश्चात्संपाचयेदम्बुवारिणाग्नहरादकम् ।
तेनैववारिणास्यक् आलविल्वाचशोधयेत् ।
विल्वतैलेमर्दयित्वा क्षीरंकृत्वाववापिधि ।
अवटीविधिवत्पक्त्वाकुक्कुटंपुटमादहेत् ।
स्फाटिकशुद्धिमाप्नोतीतरसंस्कारतस्त्वसम् ॥

Following are the ingredients present in alum:

	THE NAME	THEIR USES
(1)	पविक्षार Pavikshaara	This is Vajra kshara. It is used in manufacturing telescopes.
(2)	आम्ला Amla	The sour juice. It is used in purifying pearls.
(3)	चुल्लीक Chulleeka	The essence of alum. It purifies blood.
(4)	रसार्जुन Rasaarjuna	A white fluid. It softens ivory.

A substance consisting of the above elements, and taking its rise in mines and so on, is called alum.

The process of purification of alum :

Alum must be powdered well. It must then be well rubbed for a day with buffalo-curds prepared in the month of Kartheeka. Then it must be boiled with water of mica for thirty-two hours. Then it must be well washed with the same water and dried. When it is dried well the oil of wood-apple bilva (बिल्व) must be added to it and well rubbed with it. Then the mixture must be

formed into small cakes. These cakes must then be burnt in the method of 'puta' पुट with six hundred tolas of wild cow-dung fuel. This done, the alum gets purified.

किशोरशुद्धिक्रमः ॥

लावण्यत्रिफलानिर्यासपिष्टसारसमाकुलम् ।
मौक्तिकाशुद्धिसंजातं किशोरमिति वर्णितम् ॥

The ingredients present in Kishora are :

	THE NAMES	THEIR USES
(1)	लावण्य Laavanya	The saltish brilliancy. It is used for all colours.
(2)	तैल Thyla	This purifies all metals.
(3)	निर्यास Gum	When the gum is mixed with the ashes of the knee-bone of a bird called Antholinee it becomes a salt called Lohakuthara (लोहकुठार). If a weight of one hundred grains be added to a maund of iron the iron melts within fourteen minutes.
(4)	पिष्ट Pishta	The starchy matter of Kishora. Then this is reduced into sindhoora सिंदूर. According to Vaada shastra वादशास्त्र it can convert copper into gold.

लक्षशुद्धिसंयुक्तानि कल्पमार्गानुसारतः ।
नवनवृतिजातीन गोदुग्धेनैव भावितैः ।
किशोरंपाचयेत्पश्चात्तालवेदजलादिना ।
किशोरशुद्धिमाप्नोतिनात्रकार्याविचारणा ॥

The purification of Kishora is treated as per Kalpa shaastra. The kishora must be boiled well with the milk of a cow which has just given birth to a calf. Then it must be well washed with water of mica and dried. This done, the kishora gets purified.

मृत्पंचकशुद्धिः ॥

मृत्पंचकंसमादाय चूर्णयित्वापृथक्पृथक् ।
उष्णोदकेन संक्षोभ्यजातपेक्षविवेशयेत् ।
जलांशंशोषयित्वाथमृन्मात्रं शोषयेत्क्रमात् ।
पुनश्शीतजलेतद्वत्संक्षोभ्यवाक्षिपेद्गतः ।
मंथुनामथने सम्यक्कारयेदहिवेगतः ।
दिनमेकंस्थापयित्वा जलांशंसंग्रहेत्ततः ।
तज्जलंपाचयित्वाथमृन्मात्रं संग्रहेत्सुधीः ।
पक्षारपाकविधानेन सिद्धाकाम्परिकल्पयेत् ।
एवंनमृत्शुद्धिरिति कल्पशास्त्रेनिरूपितम् ।
अंडतैलेनपयसातथैवाभ्रकवारिणा ।
प्रहरत्रयमेकैकवस्तुनामर्दयेद्दृढम् ॥

The purport : The five kinds of mud must be well powdered separately. They must be placed in hot water and washed well. The water must be allowed to evaporate. The remaining mud must then be placed in cold water, churned well and allowed to remain so for a day. Then excluding the sediment the water alone must be taken and boiled. When the water evaporates, the remaining mud must be secured and rubbed separately for a period of twelve hours with each of the essence of eggs of hens, cow's milk and water of mica. The five kinds of mud each of which has under-gone the above process must be made into small balls. This is the process of purifying the five kinds of mud.

सार्परसशुद्धिः ॥

अन्तर्गंगारसेनादौ मर्दयेन्नागपारदम् ।
जातपेक्षोपयेत्पश्चाद्दिनद्वयमतःपरम् ।
त्रिकोलक्षीरतो मर्दयेत्त्रिदिनंक्रमात् ।
कारयेद्गुप्तकूटपुटं घनीभवतिपारदम् ।
नागपारससंशुद्धिरेवंकल्पेनिरूपितम् ॥

आलोड्यैरण्डतैलेन शोष्यकदल्यामर्दयेत्पुनः ।
तत्संगुह्यपुटंकृत्वा चीरंकुर्यादृढंयथा ।
आरण्यकेन्द्र नीलानांद्यात्छतपलैःपुटम् ।
एतेनैवमवेच्छुद्धिश्शोणप्रावस्यनान्यथा ॥ इत्यादि ॥

The purport: Following are the compounds that form the pebbles of Shona.

	THE NAMES	THEIR USES
(1)	करुषक्षार Karushakshaara	When this is mixed with graphite rock-salt it becomes able to rend mountains asunder.
(2)	बैंडाल Byndala	This is used in constructing airoplanes.
(3)	रस Rasa	This is a fluid like mercury. It cures urinary diseases and so on.
(4)	वर्चुल Varchula	This is the essence of these pebbles. It is useful in manufacturing the thirty-two kinds of colours.

A substance which is composed of the above ingredients, and which takes its rise in the river Shona is called Shona-graava (शोणप्राव).

Following is the process of purifying these pebbles.

These pebbles must be powdered well with the help of machines such as Kuttinika (कुट्टिणिका). The powder must be placed in a vessel and boiled with the biles of pigs and goats for a period of twelve hours. Then the powder must be washed well in pure water and allowed to be dried. Then it must be well mixed and rubbed with plantain juice. It must be then formed into small balls or cakes. These pieces must be coated with a piece of cloth wetted with red mud and then burnt in the method of puta (पुट) with three hundred tolas of wild cow-dung fuel. This done, the Shona-graava gets purified.

स्फटिकशुद्धिक्रमः ॥

पविक्षाराम्लचुल्लीकरसार्जुनसमाकृतम् ।
खनिजाद्यैरसमुद्भूतमिति स्फाटिकलक्षणम् ।
तत्स्फाटिकंसंवदधे करणोक्तविधिनाऽस्फुटम् ।
स्फाटिकं सूक्ष्मतरलम्बकचूर्णमेवंपूर्ववत्ततः ।
शरत्कालीनमहिषदध्ना संपेषयेद्दिनम् ।
पश्चात्संपाचयेदभ्रवारिणाम्बरायकम् ।
तेनैववारिणासम्यक् आलोड्याथशोषयेत् ।
बिल्वतैलेमर्दयित्वा चीरंकृत्वाथयाविधि ।
अबटीविधिवत्पक्त्वाकुकुटंपुटमाददेत् ।
स्फाटिकश्शुद्धिमाप्नोत्येतत्संस्कारतस्सुतम् ॥

Following are the ingredients present in alum:

	THE NAME	THEIR USES
(1)	पविक्षार Pavikshaara	This is Vajra kshara. It is used in manufacturing telescopes.
(2)	आम्ला Amla	The sour juice. It is used in purifying pearls.
(3)	चुल्लीक Chulleeka	The essence of alum. It purifies blood.
(4)	रसार्जुन Rasaarjuna	A white fluid. It softens ivory.

A substance consisting of the above elements, and taking its rise in mines and so on, is called alum.

The process of purification of alum :

Alum must be powdered well. It must then be well rubbed for a day with buffalo-curds prepared in the month of Kartheeka. Then it must be boiled with water of mica for thirty-two hours. Then it must be well washed with the same water and dried. When it is dried well the oil of wood-apple bilva (बिल्व) must be added to it and well rubbed with it. Then the mixture must be

formed into small cakes. These cakes must then be burnt in the method of 'puta' पुट with six hundred tolas of wild cow-dung fuel. This done, the alum gets purified.

किशोरशुद्धिक्रमः ॥

लावण्यक्षिप्तनिर्यासपिष्टसारसमाकुलम् ।
मौक्तिकाशुद्धिसंजातं किशोरमिति वर्णितम् ॥

The ingredients present in Kishora are :

	THE NAMES	THEIR USES
(1)	लावण्य Laavanya	The saltish brilliancy. It is used for all colours.
(2)	तैल Thyla	This purifies all metals.
(3)	निर्यास Gum	When the gum is mixed with the ashes of the knee-bone of a bird called Antholinee it becomes a salt called Lohakuthara (लोहकुठार). If a weight of one hundred grains be added to a maund of iron the iron melts within fourteen minutes.
(4)	पिष्ट Pishta	The starchy matter of Kishora. Then this is reduced into sindhoora सिंदूर. According to Vaada shastra वादशास्त्र it can convert copper into gold.

लघुशुद्धिसंस्कारैः कल्पमार्गानुसारतः ।
नवनवृतिकाक्षीर गोदुग्धेनवचाक्षिप्ते ।
किशोरंलावण्येत्यास्यालावण्येत्यचारिणा ।
किशोरशुद्धिनामोक्तिनावकार्यविचारणा ॥

The purification of Kishora is treated as per Kalpa shaastra. The kishora must be boiled well with the milk of a cow which has just given birth to a calf. Then it must be well washed with water of mica and dried. This done, the kishora gets purified.

मृत्पंचकशुद्धिः ॥

मृत्पंचकंसमादाय चूर्णयित्वापृथक्पृथक् ।
उष्णोदकेन संक्षोभ्यक्षारपेक्षिपेत्ततः ।
जलांशंशोषयित्वाथमृन्मात्रं शोषयेत्क्रमात् ।
पुनश्शीतजलेतद्वत्संक्षोभ्याक्षारिपेणतः ।
संधुनामथनं कृत्यक्षारवेदक्षिपेणतः ।
दिनमेकंस्थापयित्वा जलांशंसंग्रहेत्ततः ।
तज्जलंपाचयित्वाथमृन्मात्रं संग्रहेत्सुधीः ।
पक्षारपाकविधानेन निस्क्षाराम्परिकल्पयेत् ।
एतेनमृत्शुद्धिरिति कल्पशास्त्रेनिरूपितम् ।
अंडतैलेनंपयसातथैवाभ्रकवारिणा ।
प्रहरत्रयमेकैकवस्तुनामर्दयेद्दृढम् ॥

The purport : The five kinds of mud must be well powdered separatety. They must be placed in hot water and washed well. The water must be allowed to evaporate. The remaining mud must then be placed in cold water, churned well and allowed to remain so for a day. Then excluding the sediment the water alone must be taken and boiled. When the water evaporates, the remaining mud must be secured and rubbed separately for a period of twelve hours with each of the essence of eggs of hens, cow's milk and water of mica. The five kinds of mud each of which has under-gone the above process must be made into small balls. This is the process of purifying the five kinds of mud.

सार्परसशुद्धिः ॥

अन्तर्गंगारसेनादौ मर्दयेन्नागपारदम् ।
मातपेक्षोषयेत्पश्चादिनद्वयमतःपरम् ।
त्रिकोणवह्नीरसतो मर्दयेत्त्रिदिनंक्रमात् ।
कारवेल्लकुकुटपुटं पचेन्नवलिपारदम् ।
नागपारससंशुद्धिरेवंकल्पेनिरूपितम् ॥

The mercury extracted from tin must be first rubbed with the juice of leaves of a shrub called Antharganga (अंतर्गंगा), and then dried well for two days. Then it must be rubbed with the juice of त्रिकोणवल्ली for three days. When it undergoes Kukkuta Puta कुक्कुटपुट it gets hardened. This is the purification of Sarparasa.

लिंगशुद्धिः ॥

लिंगंसंगृह्यविधिवत् स्तन्येसंशोधयेत्ततः ।
पाचयेत्स्वर्णबीजानां तैलेनप्रहरत्रयम् ।
लिंगशुद्धिर्भवेदेतत्संस्कारेणेतिवर्णितम् ॥

Vermilion must be rubbed with breast-milk for two days. Then it must be boiled with the oil of thorn-apple seeds स्वर्णबीज for twelve hours. This is the process of purifying vermilion.

अभ्रकशुद्धिक्रमः ॥

अंबरंपाचयेत्क्षीरात्पश्चात्संक्षालयेत्पुनः ।
कक्षपुंजारसेनाथमर्दयेद्दिनपंचकम् ॥

पश्चाद्गजपुटंदत्वाद्दद्यात्सुद्धमेषजे ।
कदलीक्षोणसिद्धिना पत्रं शुद्धिक्रमस्मृतम् ॥

Mica must be well boiled with goat's milk. Then it must be well washed. It should then be rubbed well with the juice of the leaves of a shrub called Rukma (रुक्म) for five days. Then it must be made into cakes and dried up. Then they must be coated with the leaves of Rudantee (रुदन्ती) well crushed. Then these coated cakes must undergo Gaja Puta (गजपुट). This is the process of purifying mica.

According to Kalpa Shaastra, this is the process of purification of substances that are required for manufacturing Artificial Diamons.

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I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 1-3-1976.

CENSORSHIP ORDER

Mr. Justice D. P. Madon and Mr. Justice M. H. Kania, of the Bombay High Court have said that it is not the function of the censor acting under the Censorship Order to make all newspapers and periodicalts "to trim their sails to one wind, or to tow along in a single file, or to speak in chorus with one voice".

They made this observation in a 250-page judgment on an appeal filed by the special press advisor to the Maharashtra Government, Mr. Binod Rao, against a decision of Mr. Justice R. P. Bhatt.

Mr. Justice Bhatt had set saide Mr. Rao's orders dated July 15, 1975, prohibiting publication of articles, reports, rates and quotations aggregating to 11 in number intended for publication in the August 1975 issue of the monthly journal "Freedom First" edited by Mr. M. R. Masani, former Member of Parliment.

Allowing Mr. Masani's writ petition Justice Bhatt had issued a writ of mandamus and directed Mr. Rao to withdraw the order and permit publication of the 11 items and to forbear from implementing his order.

Mr. Justice Madon and Mr. Justice Kania held that except with respect to two articles Mr. Justice Bhatt was right in setting aside the orders of Mr. Rao and in issuing the writ, which he did with respect to their publication.

In the result Mr, Rao's appeal was barely allowed. Their Lordships directed Mr. Rao to pay costs quantified at Rs. 2,000.

Mr. Justice Madon and Justice Kania observed that it was not for the censor to exercise the statutory power to force public opinion in a single mould or to turn the press into "an instrument for brainwashing the public".

Their Lordships said: "Under the Censorship Order the censor is appointed the nurse-maid of democracy and not its grave-digger. Dissent from opinions and views held by the majority and criticism and disapproval of measures initiated by a party in power make for a healthy climate, and it is not for the censor to inject into this lifelessness of forced conformity.

"Merely because dissent, disapproval and criticism is expressed in strong language is no ground for banning its publication, for hard words break no bones, and there are certain words and phrases which have so long become the stock-in-trade of the demagogue as almost to have lost all real meaning.

"But there are permissible limits of dissent and disapproval. The voice of dissent cannot take the form of incitement to revolutionary or subversive activities, for then instead of serving democracy it would subvert it.

"It is here that the censor's real role begins, for though it is not for him to stifle all dissent and protest, it is certainly his duty to see that dissent and protest do not overstep the permissible limits."

"The role which the censor is called upon to play is a delicate and important one. On his shoulders rests a great responsibility. Though his work must bring him public disfavour, he has not to compensate himself by seeking to win governmental favour by a display of excessive zeal. He has to preserve a fine balance".

Their lordships said, on the one hand he should not stifle all free expression of opinion by imagining "lurking dangers and hairpin bends" when all that exists is a straight road. On the other hand he must be vigilant to detect all attempts at breeding violance and creating public disorder.

"A mischievous rumour, a false report or a passionate exhortation with this potentiality, open or covert, gains wider currency when circulated in print than when spread by word of mouth. And it is the censor's duty and responsibility to see that such writings are not published.

"Yet another thing which the censor must bear in mind is section 78 of the Defence and Internal Security of India Act. Under that section every authority or person acting in pursuance of the Act is to interfere with the ordinary avocations of life and enjoyment of property as little as may be consonant with the purpose of ensuring the public safety and interest and the defence of India and civil defence and the internal security.

"Thus the position in law is that a censor must exercise his authority having regard to the purposes and aims as set out in the censorship order and in such a manner as not to interfere with the ordinary avocations of life and enjoyment of property as little as may be consonant with these purposes".

Mr. Rao had urged that Mr. Masani's writ petition was not maintainable in view of the proclamation of emergency and the suspension of the fundamental right to freedom of speech guaranteed under Article 19(1) of the Constitution as a result of the proclamation.

Rejecting this submission, their Lordships held that what was suspended under Article 353 on the making of a proclamation of emergency were not the rights mentioned in Article 19(1) but the restrictions upon the power of the State to make laws or to take executive action inconsistent with those rights.

In other words the making of the proclamation of emergency removed the fetters which were placed upon the State's power to make laws or to take executive action restricting abridging the rights mentioned in Article 19(1), they said.

ATOMIC SHELTER

One Dutch firm, writes the West German magazine "Stern," is selling a new kind of atomic Shelter. It is a spacious plastic contraption designed to be dug in. It has four cots, eight chairs, a shower, several oxygen cylindars, and an air strainer. The firm guarantees a minimum two-week stock of normal air, even if the earth's surface has been radioactively contaminated. Since there is not much demand for shelters now, the firm has announced that they can be well used in peacetime too—they make excellent wine cellars!

DRUGS FOR MANAGERS

The wave of bankruptcies caused by economic recession is so frightening or depressing company operators and managers that many constantly resort to tranquillizers or stimulants. In most cases they are by no means harmless, writes the West German monthly "Capital." To prevent accidents, the magazine has published a documented article entitled "Drugs for Managers." It contains a detailed table of these drugs divided into the following columns; item, sphere of application, effects, side effects, effects in combination with alcohol, and contra-indication. The table lists more than thirty tranquillizing, stimulating and soporific drugs.

OUR CONVENT SCHOOLS PROTEST

Nothing must distract the Israeli servicemen from his duties. And so the new commander of Israel's women soldiers has ruled that the girls will wear below-the-knee length skirts. Until now they have been well above the knee – up to a maximum of 12 centimetres—and evoked reactions that did not bolster the men's morale!

DEFIANT SMILE

The manager of the Mollard campany at Pantin, near Paris, sent the following written warning to one of the workers: "In reply to a reprimand given you for leaving your work-place you produced an ironic and defiant smile that we cannot allow. Should you repeat this, we shall be obliged to discharge you without severance pay."

THE VILLAGE PADRE

Father Francesco Pergolani of the Italian village of Controguerra announced that his church's new bells would not ring until the villagers helped pay for them. They had refused to contribute to the cost of the bells. The Padre added, however, that they would be rung for funerals!

RECORD SERMON

The Rev. Robert Marshall recently topped the record for the longest sermon in the Guinness Book of World Records by six minutes. His sermon in a suburb of Detroit lasted 60 hours and 31 minutes!

"WHITES ONLY"

Margaret Griffit's of Ladybrand, South Africa, was so fond of her Studebaker that she said in her will that it should be buried after her death. The undertaker who arranged her funeral refused to do it, however. "We can't bury it in the cemetery," he said. "That's for whites only." And the car is blue.

GROWING EVILS

Philippine newspapers write about financial abuses at many industrial enterprises and various institutions—embezzlements and other machinations are frequent and are not exposed as fast as they should be by comptrollers. A check up showed that only 6 per cent of the comptrollers in the country had appropriate training. The rest got their jobs thanks to protection!

OUR DIPLOMATS?

"A secret Government report has shown that one of every three British diplomats is superfluous," writes the London "Daily Mail". The report has "shaken the 12,000 members of the Foreign Office staff who are shortly to have their expenses cut".

RARE SIGHT

Traffic in downtown Rome recently came to a halt on account of an unusual procession: 23 elephants marching in single file down its streets! The trainer escorting the elephants, it seems, got lost, and they went on their way by themselves. The police wanted to fine them, but the question was how much? There was no precedent since no elephants had been seen in Rome since the days of Hannibal!

UNIQUE FEBRUARY

February 1976, the shortest month of the year, features several curiosities: It has 5 Sundays in it! It starts on a Sunday and ends on a Sunday! It fits the Lunar month of Maagha like a glove: the Paadya of Maagha falls on the 1st February, and the Amaavaasya on the 29th February!

SMOKING AT WORK

Japanese factory-owner Chuichi Yoshioka, an ex-smoker, reckons that the average cigarette smoker spends about 17 hours a month smoking at work, thereby lessening his efficiency.

Accordingly he pays any employee who does not smoke on the job a monthly bonus of up to Rs. 255 for the extra time devoted to his work !

—The Star.

WOMEN'S YEAR

The leisurely, ladylike gait of women is disappearing. American women, for instance, are taking longer strides, much like men's. Studies made by Dr. Ray Finely of the Temple University Medical School, Philadelphia, show that the average American woman's step is now 63 centimetres—only about 10 centimetres less than her husband's. She's moving a lot faster, too: her velocity is approximately 4.3 k.p.h., just slightly slower than a man's.

These great strides not only befit her bigger feet (average size 6) but indicate a new freedom of movement and sense of purpose coinciding with her more active life. In fact, her pace today is so determined and brisk—116 steps per minute—that it's close to the cadence of a military parade !

—Woman's Day.

PRESENT DAY MALAISE

It is not astonishing that so many of today's students regard history as irrelevant. History is the accumulated burden of what men have done in past time. Time has always seemed the enemy of man, since each of us is conscious of his own mortality.

With industrialism, the ever-accelerating inhuman pace of technology has invaded every domain of life. Efficiency, speed, total use of available resources have become the values. Since television, there is not even the investment of mental effort and of time which a serious book or a good newspaper requires. Politics is seen as a demonstration, a dramatic confrontation, with no realization of how much time and effort are needed to alter a large complex society.

Disdain for history is symptomatic of the malaise of tody's youth culture and of the society which nurtured it. Resenting death, we murdered time. Almost too late we see that what we have slain is not time but our sense of ourselves as humans.

To reject the past is to deprive today of its meaning tomorrow. To evade the significance of time is to empty life of its significance. It is that meaninglessness which pervades this age of instant gratification and instant results and permanent dissatisfaction !

—New York Times.

A SUGGESTION

Prince Philip has a suggestion for preventing traffic accidents: let motorists display their names rather than registration numbers. "People get into their cars and feel gloriously anonymous," the Prince explains. They regard the car next to them as an object, ignoring the driver inside, and this encourages bad road behaviour. By being publicly identified with their names and addresses on their licence plates, the Prince feels, drivers would act with more responsibility.

—Daily Express, London.

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V. B. N. Bakshy, 'ABODH'
A-38 Kailash Colony,
New Delhi, 110048.

3—3—76

To :

The Director,
International Academy of Sanskrit Research,
Mysore.

Dear Sir,

I have already purchased your book 'Aeronotics' by Maharishi Bharadwaj, which is really very informative and revealing. Could you kindly let me have the list of other books published by you on other subjects also ?

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Thanking you,

Yours Faithfully,
V. B. N. Bakshy
'ABODH'

Mrs. ANNIE BESANT

ONE OF WORLD'S GREAT WOMEN

(By Kanji Dwarkadas)

Dr. Annie Besant set foot for the first time on the Indian soil (Tuticorin) on November 16, 1893. She came to India after having made a great reputation for hereself during the first 47 years of her life in England.

As a militant free thinker, a crusading journalist, a pamphleteer, a lecturer whom Bernard Shaw called "the greatest orator in England and possibly in Europe," a fearless advocate of birth-control, a social reformer who translated theory into practice in London's East End, a forward-looking member of the London School board, and a labour agitator and a union organiser, Annie Besant had done in 20 years the work which would normally have been spread out over a century!

One peculiar feature of the last quarter of the 19th century was that the world passed through a period of unbelief leading not only to agnosticism but also to atheism. Both Bradlaugh and Annie Beasant were atheists. Bradlaugh died an atheist, and Annie Beasant became a Theosophist and a disciple of Mme. Blavatsky.

Western liberal thought invaded and spread over the educated classes of India. Educated Indians lost faith in India's ancient philosophy and religion and in themselves. India was rescued from this stupor by the Theosophical Society and Annie Besant.

She rendered the greatest service to this country by waking up India's sleeping soul. She made Indians respect their ancient heritage, and revived their feeling of self-respect and self-reliance.

In 1879 Annie Beasant wrote "England, India and Afghanistan." This book shows her detailed knowledge and correct analysis of the problem of India:—"Few records of conquest," she says, "show stains so foul as the story of the subjugation of Hindustan by this originally merchant Association."

She says: "What is our duty to this great land, and how may we best remedy our crimes in the past? The answer comes in one word: 'Liberty.' The work cannot be done in a day, but it might be begun by slow stages. Let a system of representative Government gradually replace the centralised despotism of our present sway."

Mrs. Annie Besant, however, did not take any active part in the political life of India for the first 20 years. In those first 20 years of her stay in India she did religious, educational and social work.

Mrs. Besant began her political work with the starting of the weekly "Commonweal" in January 1914. On April 3, 1914, she delivered a lecture on "National Education" at the Gaiety Theatre. This was my first vivid experience of her great oratorical powers.

She spoke on this occasion, as she did during the succeeding years, with a rich tone and clear enunciation, in perfect plain diction, with an occasional gesture, working out a logical theme to a fine peroration.

On April 4, 1914, just before she sailed for England, she initiated me as a member of the Theosophical Society. In London, in April, and May, in the Queen's Hall lectures, she said, thinking in terms of the coming war: "England's need is India's opportunity." "The price of India's loyalty is India's freedom!"

On July 11, 1914, Mrs. Besant returned to India. She bought the "Madras Standard" founded in 1841, and changed its name to "New India." She realised that a daily newspaper along with the weekly "Commonweal" was essential for creating a healthy public opinion in favour of Home Rule.

In March 1915, Gandhiji and Kasturba called on Mrs. Besant at her home in the Theosophical Headquarters, Adyar.

Mrs. Besant saw that the Indian National Congress would be ineffective in bringing pressure on the British Government, because of the split in Congress circles since the Surat Session of the Congress in 1907, was still unhealed, and the so-called extremists were kept out the Congress being under the control of the "Moderates" under the leadership of Sir Pherozshah Mehta.

Mrs. Besant also saw that the Congress passed during its four-day sessions excellent resolutions, but nothing further was done till the Congress met again one year later! The Congress consisted mainly of highly successful lawyers and doctors and hardly any businessmen. She made up her mind that the extremists under the leadership of Tilak should be brought under the Congress.

She wanted to revivify the Congress, and she thought that the one way to do it was by starting a new organisation—the Home Rule League. Dadabhoy Naoroji welcomed her move and promised help.

Mrs. Besant sought an interview with Pherozshah Mehta in 1915. Pherozshah agreed to meet her in Poona where he had gone for reasons of health. But a few days before the meeting, Mrs. Besant suggested in a press statement that Lala Lajpatrai should be the President of the Congress session to be held in Bombay in December, 1915. Pherozshah was the Chairman of the Reception Comittee, and on reading of Mrs. Besant's suggestion immediately telegraphed to Mrs. Besant cancelling the appointment! Pherozshah wanted Sir Satyendra Sinha (later Lord Sinha) as the President.

Some time before the Congress was held, Pherozshah Mehta died. Mrs. Besant attended the Congrass. She stood for an immediate uncompromising demand for Home Rule for India. In doing so, she shocked certain people. The President of the Session—Sir Satyendra Sinha—called her the 'Impatient Idealist!'.

In 1915 was published Mrs. Besant's "India: A Nation." She ends her prefatory note: "I dare to claim an intimacy of knowledge and an identity of sentiment which qualify me for stating, as far as may be in such brief compass, the case for India—a Nation." There is a masterly foreword to this book by C. P. Ramaswamy Aiyar, then only 34 years of age. In this foreword he shows great wisdom and insight into the problems which India would have to tackle during the coming generations.

In 1915 she also published a series of articles in the "Commonweal" entitled "How India Wrought for Freedom."

Early in 1916 Mrs. Besant asked Gandhiji to work with her in the Home Rule League. Gandhiji refused saying that he did not want to embarrass the British Government who were fighting the Germans, but that he would wait till the end of the war.

The then Government became suspicious of Mrs. Besant's political activities and her articles in "New India," and the Madras Government demanded a security of Rs. 2,000 from Mrs. Besant on 5th June 1916 under the Press Act. This bracketing of Mrs. Besant with the violent seditionists against whom the Press Act had been aimed, stirred angry feelings among Indians all over the country. The Government in Bombay and later the C. P. Government passed prohibitory orders forbidding Mrs. Besant from entering the Bombay Presidency and the Central Provinces.

But this action by the three Provincial Governments gave a fillip to Mrs. Besant's agitation for Home Rule. Disappointed at the attitude of the Congress, Mrs. Besant started her Home Rule League in September, 1916.

Mrs. Besant did not wish to confie the agitation for Home Rule to India. She wanted to make a direct approach to the British people. An auxiliary of the Besant

Home Rule League was started in London on June 7th, 1916. Among the first members of the Committee were George Lansbury, Major Graham Pole, Philip Snowdon and Mrs. Snowdon. Among others who joined later was Bernard Shaw !

At the Lucknow Congress, Mrs. Besant's efforts at unity succeeded, and Lokmanya Tilak attended the Congress after nine years, he having left it at the time of Surat split in 1907. Mrs. Besant, Jinnah, Chimanlal Setalvad, Lokmanya Tilak were the leaders who welcomed the Congress-League Scheme. Gandhiji was present but did not take any active part in the proceedings.

Mrs. Besant with her two colleagues, Arundale and Wadia, was interned in Ootacamund by the Government of Madras on 16th June, 1917. Lord Pentland had forfeited the securities of 'New India' to the extent of Rs. 40,000 ! This internment sounded the death-knell of the British rule in India.

Prominent Indian politicians who had kept away from the Home Rule League, joined it and took up its leadership. Among them were Jinnah, Sapru and Motilal Nehru. C. P. Ramaswamy Aiyer and Jawaharlal Nehru had already joined it in 1916. On 17th June, 1917, Jinnah who took over as the President of the Bombay branch of the Home Rule League asked me to be its Hon. Treasurer.

On August 20th came the famous Montague announcement. Dr. Subramani Aiyar, Vice-President of the Theosophical Society, sent a letter to President Wilson, drawing his attention to the internment, without trial, of Mrs. Besant. President Wilson wrote to Prime Minister Lloyd George asking for an explanation. This, along with the efforts of Sapru and Jinnah, and the protests of the whole country, forced the British Government to release Mrs. Besant and her two colleagues.

Mrs. Besant made a triumphant journey across the Indian sub-continent and she was elected unanimously the President of the Indian National Congress to be held in Calcutta during the Christmas week.

The Secretary of State, Lord Montague, came to India and he and Lord Chelmsford, Viceroy, received deputations from people belonging to all shades of opinion in India. Mrs. Besant had a private unscheduled talk with Montague through his Secretary, Charles Roberts, M.P.

At the Culcutta Session of the Congress, she concluded her Presidential Address with a forceful and inspiring speech.

Mrs. Besant asked the British to take steps towards the freedom of India. She made it known that her year of office would be one of work. And to assist her in her work, she selected the young C. P. Ramaswamy Aiyer as the Secretary of the Congress.

The Montague-Chelmsford proposals were published in the summer of 1918. Mrs. Besant criticised them as "unworthy of England to offer, and unworthy of India to accept !"

But she did not mean that she wanted to reject them outright. She came to Bombay and had a two hours' talk with Jinnah who asked Mrs. Besant to tone down her criticism.

As he came out of her room with his hand on his forehead, looking tired, I asked him : "Well Jinnah, how did it go ?" And he answered : "My dear fellow, never argue with a woman !"

Mrs. Besant now sought a suitable President for the Special Session of the Congress to consider the Montague proposals. Dr. Rajendra Prasad in his book "At the Feet of Mahatma Gandhi," says : "Mrs. Annie Besant came to Patna to talk over this matter. She asked me whose election I would favour. I mentioned Gandhiji's name. She did not approve of my suggestion... She

said: 'He is very good for other kinds of work but he is not a politician.' Perhaps she had already made up her mind to have Shri Syed Hasan Imam elected to this office."

I was one of the General Secretaries of the Special Session held in Bombay in August and had the unique privilege and opportunity for the first time in my life of coming closer to Mrs. Besant. To go back to the London Home Rule League, the League did excellent work in 1919 when the Joint Select Committee of Parliament was sitting to take evidence on the Montague Bill.

Mrs. Besant started a weekly "United India" in London. She was in London from June, 1919 onwards till after the Montague Bill was enacted.

The League was finally dissolved in October 1920, and the letter dated 27th October to Mrs. Besant sent by George Lansbury summarises its great work and achievement during the four years of its existence:

It was left to Prime Minister Attlee to fulfil the promise of the British Labour Party to give in 1947 responsible self government to India.

This is the story, incomplete though it is, of the first six years of Mrs. Besant's active political life in India. She continued this great work right through the 'twenties though by opposing Gandhiji's Non-co-operation and Civil Disobedience movements, she lost her popular following.

She did not worry about losing her popularity. She did what she thought was right!

She had said many years ago: "If friends fail me, they must fail; if human love leave me, it must go; so that I be true to that Truth I follow, and strive to do her service in the world in which I live. She may lead me into the desert, I will go after her; she may strip me of all love, I will still cling to her; and I ask no loftier epitaph on my tomb-stone than this: "She tried to follow Truth."

62 years ago, doing Sanskrit Hanours in the Presidency College, Madras, as Secretary of the Sanskrit Hanours Association, I had the honour of meeting the great lady in her sanctum at Adyar. I remember she then gave 2 lectures in the Presidency College, one on "Relativity of Indian Ethics", and another on "Realities and Ideals".

She was just then involved in the "J. Krishnamurthy case", being charged by the father with "abducting" his 2 minor sons, brilliant C. P. Ramaswamy Iyer appearing for the plaintiff, and Mrs. Besant arguing her own case.

For 2 decades before that, Mrs. Annie Besant's oratory had been thrilling Indian audiences and sending them into raptures over the greatness of the ancient heritage of the land. She was a magnificent orator, with a commanding presence and tempestuous elaquence. She was as great as Burke, and perhaps greater than Lloyd George and Winston Churchill as an orator. As an intellectual she was greater than all the three of them; and in spiritual eminence she was only next to Madame Blavatskey, the phenomenal woman and Co-founder of Theosophy. With her flowing white robes and dominant presence, she was like Queen Victoria without the crown!

We recall another pleasant experience. Visiting Madras a few years later, we were invited to breakfast by Sir C. P. Ramaswamy Iyer, at "Grove", Teynampet, and as we both came out after repast, a big car rolled into the portico, with Mrs. Annie Besant inside. She and Sir C. P. Ramaswamy Iyer had become great friends after the case, and were going out on an engagement. I was also asked to get in, and was dropped at Harris Bridge, on my way to Egmore where I was staying.

G. R. JOSYER

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Mr. M. T. Routhan
32 Waverley Avenue
Wembley Middlesex
England.

1st March 1976

The Director
Academy of Sanskrit Research
Mysore, India.

Dear Sir,

As a student of ancient History of India I would be most obliged if you could help me obtain the following literary works.

I wish to know if it is possible to obtain an English Translation of 'Aeronautics' by Maharshi Bharadwaja (a manuscript from the prehistoric past).

An English Translation of the Sanscrit Text 'Samarangana Sutradhara', an English Translation of 'War in Ancient India' by Ramachandra Dikshitar.

If any of these works are available would you kindly advise the cost including postage and packing to the United Kingdom.

Yours Sincerely
Mr. M. T. Routhan

MAHARSHI BHARADWAJA
on
YANTRAS
or
MECHANISMS

The following machines are to be made of a metal called Veera (वीर). An alloy formed by melting and fusing the three metals Kshwinka (क्षिवका), Arjunika (अर्जुनिका) and Kanta (कान्त) (magnet) in three, five and nine parts respectively, is called Veeraloha (वीरलोह) or a metal namely Veera. When it undergoes shastraic processes, it cannot be destroyed by fire, air, water, electricity, cannon, gun-powder or the like. It will then be very strong, light and of golden colour. This metal is specially meant for machines.

१. पञ्चमुखयंत्रम्

PANCHAMUKHA YANTRA

A machine of this name contains doors in east, south, west, north and top. Weighs 170 Ratals. Carries one thousand Ratals. By the help of electricity it can travel five Kroshas per hour. It is used as a conveyance for men and in wars. Since the machine is conducted by the power of a spirit called Gaja (गज) it is named as Gajaakarshana Panchamukha Ratha (गजाकर्षणपञ्चमुखयंत्र).

मृगाकर्षणयंत्राणि

MRUGAKARSHANA YANTRA

These are the machines drawn by such animals as oxen asses, horses, camels, elephants & so on.

चातुर्मुखरथयंत्र

CHATURMUKHA RATHA YANTRA

This machine has faces or openings on four sides. Weighs 120 Ratals. It can be conducted with any oil, preferably that of cocoanut shells or with the help of electricity. Travels six (क्रोश) Kroshas per hour. Used for travelling, wars, and carrying things.

२. त्रिमुखरथयंत्र

TRIMUKHA RATHA YANTRA

This machine weighs 116 Ratals. It has three doors, downwards, upwards and on one side. It can carry a weight of 600 Ratals. It is conducted with the help of oil extracted from knotted-root of Simha Krantha (सिंहक्रान्त), and from that extracted out of the stalks of a kind of grass. If such oils are not available, electricity may be made use of. It is used for the purposes that the above machine viz Chakra-mukha-Ratha Yantra is used.

३. द्विमुखयंत्र

DWIMUKHA YANTRA

It weighs 80 Ratals. Doors to east and west. Conducted by a wheel fitted with screws. Travels three Kroshas per hour. Canlcarry a weight of three hundred Ratals. Used for the above purpose.

४. एकमुखरथयंत्र

EKAMUKHA RATHA YANTRA

This machine has only one door. Weighs 48 Ratals. Carries two hundred Ratals of weight. Travels with the help of oil extracted from the seeds of Kancha Thula (काञ्चनतुल) or Sovlalika (सोवलिक) or by electricity: speed 1 Krosha per hour. Used for the above purposes.

५. सिंहास्यरथयंत्र

SIMHAASYA RATHA YANTRA

This machine presents a front of a lion's appearance. Possesses two doors. 75 Ratals

in weight. Carries a weight of 50 Ratals. It can travel both on land and in air. It has the quality of expanding and contracting. Used for the above purposes.

८. व्याघ्रास्यरथयंत्र

VYAAGHRAASYA RATHA YANTRA

This is modelled after a tiger. Prossesses wings. Weighs 64 Ratals. Carries 200 Ratals of weight. It travels in air expanding its wings with electric power, but contracting its wings with steam power. It is used for the above purposes.

९. दोलामुखयंत्र

DOLAMUKHA YANTRA

This is modelled after a litter. Contains two doors. Weighs 50 Ratals. Carries 148 Ratals. Travels three Kroshas per hour. Conducted with the help of the electricity and an oil viz. Shilyusha (शिलयुष) extracted from wine.

१०. कूर्ममुखरथयंत्र

KURMAMUKHA RATHA YANTRA

This is modelled after a pig. Contains small doors. Weighs 32 Ratals. Used for only spying.

१०. अयः प्रसारणयंत्रम्

AYAH PRASAARANA YANTRA

Out of those that are conducted by electricity this is one which travels on iron line spread on earth. It may be constructed to contain from 40 to 80 wheels. It resembles the railway train somewhat, weighs from 12 to 4000 Ratals. Carries twenty-five thousand Ratals. Travels three Kroshas per hour with the power of electricity. It is used in carrying men and goods from place to place.

११. पञ्चमुखीयंत्रम्

PANCHAMUKHEE YANTRA

This machine has five faces. Weighs 115 Ratals. Carries twelve thousand Ratals. Has another machine which enables the five doors to open or shut. Conducted with electricity. Speed four Kroshas per hour. Used for the above purposes.

१२. एकचक्रयंत्र

EKA CHAKRA YANTRA

This contains only one wheel. It is modelled after a trap. Weighs 105 Ratals. Carries 800 Ratals. It is given motion and kept in motion by its wheels being worked by bellows. Travels three Kroshas per hour.

१३. त्रिमुखियंत्रम्

THRIMUKHI YANTRAM

This machine has three faces. Contains three compartments which can be separated. Weighs one thousand Ratals. Carries sixty thousand Ratals. Travels on water. The three compartments are so arrayed that it can travel with the second apartment if the first is damaged, and if the second also gets damaged, the third apartment can safeguard the contents by separating them as may be necessary. Should the topmost apartment be in a dangerous predicament, it can rise into heavens and travel in air. Uses as above.

१४. जृंभकयंत्र

JRUMBHAKA YANTRAM

This machine has the door below. It is modelled after a shut umbrella. The covering is made of thick water-proof cloth which is manufactured out of the juice of the five trees or (पञ्चवर्गक्षीरवृक्ष) Panchavarga Ksheeree Vruksha. Weighs 42 Ratals. Carries 300

Ratals. It can expand into the shape of a tent by working a screw inside. So also it can contract into the former shape by working another screw. Appears like a flag. Used for secret wanders like spying. With electric power or with the help of its wheels turned by bellows (वातमस्त्रिका) it can travel six Kroshas per hour.

१५. गूढगमनयंत्रः

GOODHA GAMANA YANTRA

This machine can accommodate only three persons. Weighs helf a maund Appears like an ordinary tower. Contains five keys. Can travel on land as well as air. Its motion is almost invisible. Can travel eight Kroshas per hour with the power of an oil called Sinjurika (सिञ्जूरिका). Used for secret travels.

१६. वैराजिकयंत्रः

WYRAJIKA YANTRA

This machine is made of glasses of abhraka or mica. There are sixteen doors. Weighs three Ratals. Carries five Ratals. Appears like a sparkling light and as such none can know that it is a machine. Should anybody go near it the sparkling light produced by turning an inner key will kill him. Can travel on water as well as on land. With the electric power of solar rays it can travel twelve Kroshas per hour. Used for journeys, in wars and in despatching money.

१७. इन्द्राणीयंत्रः

INDRANEE YANTRA

This machine is constructed with paper, manufactured out of grass belonging to Munjavarga (मुञ्जवर्ग); the 3rd, 9th, 11th, 22nd, 30th and 42nd classes of grass are known as Pishangamunja (पिशङ्गमुञ्ज), Pingala Munja (पिङ्गलमुञ्ज), Rajjumunja (रज्जुमुञ्ज) and so on. This machine can not be destroyed by fire, water It is exceedingly light and strong. It can travel 15 Kroshas per hour with the help of wind-worked wheels (वातचक्रयंत्र). Carries 1000 Ratals.

१८. विश्ववसुयंत्रम्

VISHWAVASU YANTRA

This machine has two doors. Weighs 148 Ratals. Carries three thousand Ratals. With the help of steam it travels two and a half Kroshas per hour. It can go both forward and backward. It can be expanded or contracted. Contains seven keys. Used for the above purposes.

१९. सौरंभकयंत्रम्

SOURAMBHAKA YANTRA

This machine has three storeys. There are secret seats for 400 people to sit in each of the three storeys. The seats are not ordinarily visible. The storeys can alone be perceived. Weighs 230 Ratals. Carries thirty-six thousand Ratals. It travels with the help of electricity or steam or with the help of spirits of seventh kind of wine. Can go 32 Kroshas per hour. Useful in carrying men and things of warfare.

२०. स्फोटनीयंत्रम्

SPHOTANEE YANTRAM

This machine has only one door, weighs 50 Ratals. Carries 800 Ratals. Sails on water. Just like a bubble of water, some times it can rise above water and at times it can dive underneath water. Moves with the power of steam or of spirits of Kanjala Kshaara (कंजक्षार). Travels four Kroshas per hour. Used by marine spies.

(To be Continued)

THE EPICS

Dr. A. K. Chatterjee of the Calcutta University asserted here yesterday that the original Ramayana was completed much before the composition of the Mahabharata and both the epics were completed before the rise of the Pataliputra-Ujjaini cultural complex.

Addressing the four-day seminar organised by the Madhya Pradesh Directorate of Archaeology on the historicity of the Ramayana and the Mahabharata, Dr. Chatterjee said the entire Ramayana excepting the Uttar Kand, was composed by one single poet before the birth of Lord Mahavir and Lord Buddha, and the Uttar Kand was composed after a few centuries, but that too was completed before the beginning of the Christian era.

Dr. Chatterjee said it was evident from the Pali and Jain texts that both the epics were known to the earlier Pali and Jain writers.

There were also indications that Rama was quite popular even in the Sixth Century BC. He attributed it to the popularity of the Ramayana.

Dr. Chatterjee denied that the Ramayana was influenced by the Dashrath Jataka, and said actually it was otherwise. The controversial Jataka was nothing but a summary of the Ayodhya Kand of the Ramayana. The Ramayana was definitely nearer to the Vedic texts in "spirit", than any other known post-Vedic work, he said.

Dealing with the chronological problems Dr. Chatterjee attributed certain fanciful descriptions in the Ramayana to a considerable time-gap between the period of Rama and the composition of the great epic. It was written when the events connected with Rama and even his personality had become part of legends and tradition, he said.

He put the possible time of Rama, Dashrath and Ashvapati, one of Dashrath's father-in-law, who had been mentioned in the Shatpath Brahman, about circa 2,050 BC, on the basis of literary evidence, particularly the famous verse of the Puranas that spoke of a time gap of 1,050 years between Parikshit II and Mahapadma Nanda and other portions of the Puranas and the Mahabharata referring to 30 generations between Rama and Brhadbala, who was killed in the Mahabharata war.

Mr. Sundarlal Tripathi, an eminent scholar of Madhya Pradesh, who also spoke, expressed the possibility of the existence of two Chitrakootas during the Ramayana period—one referred to in the Ayodhya Kand and the other in the Aranya Kand.

Mr. Tripathi said the Chitrakoota located on the M.P.-U.P. border and popularly associated with Rama, was the first one where Rama met Bharata. The Chitrakoota on the bank of the Indravati River in Bastar District was the second one referred to in the Aranya Kand.

He said references to various ashrams, Dandkaranya and Panchavati suited the description and location of Chitrakoota in the predominantly tribal district of Bastar. The Indravati River could be the Mandakini of that time, he felt.

Mr. Tripati gave extensive literary evidence to prove that Ramagiri in Koraput District of Orissa and not Ramtek near Nagpur was the ancient Ramagiri. He felt that Panchavati must be on the banks of or near the Godavari. It could not be Nasik.

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YOUR HEIGHT

Your height may vary from hour to hour. It is affected by exercise, fatigue, and the way you stand.

Almost 200 years ago, the French scientist, Buffon, made the strange observation that at the end of an all-night spree, a group of young men he had studied were somewhat shorter in height than they were the night before!

Today, these passing fluctuations in the length of the human body are studied as an aspect of growth.

The average length of a newborn baby is about 20 inches. Given normal development it will grow to more than three times this size by the age of 20. This growth does not go on at a constant rate. It lags during certain periods and speeds up greatly during others.

In the early years, growth is vigorous. In the first twelve months a child's length will increase by almost one-half; by the age of five, it may have doubled its length.

It is possible to predict the approximate adult height of a two-year old. At this point, the baby's length is usually about half of what it will be as an adult. Thus, a two-year-old boy or girl measuring 33 inches, for instance, may be expected to attain a height of about 5 feet 6 inches.

Although heredity plays a leading role in determining height other factors often prove of great importance. A glanular disturbance, for instance, may cause the offspring of normal-sized parents to develop into a giant or a dwarf.

Nutrition, too, can greatly affect growth. This was illustrated in a recent experiment involving a group of undernourished and under-sized children in an orphanage in Rome. To their otherwise poor diet, doctors added a daily dose of vitamin B-12, the anti-anaemia vitamin that has been shown to take part in several vital body processes. In a comparatively short time, the children had put on height.

Recently, however, psychologists have begun to stress that researchers must also study less tangible factors, such as emotional environment. It has been shown that lack of maternal love can cause serious disturbances in a child's physical and mental development.

HOW WE WASTE TIME

If you've got a minute to spare you might like to know how the 524,160 hours of the average life are spent.

The statisticians have been wasting their time working out how we all waste our time!

Take eating, for instance. At least six years of an average lifetime are spent at a table!

In that time, around 20 tons of bread, 30,000 eggs, 18 tons of potatoes, and 12 tons of fruit and vegetables are eaten.

Up to a quarter of a ton of tobacco will be smoked, and well over 30,000 gallons of liquid drunk.

Five years of life, seldom less, are taken up with travel, not necessarily round the globe, but to and from work, back and forth from shopping, up and down stairs, across rooms, and so on.

Four years for men and, significantly, five years for women, are normally spent in conversation.

Amusements of all kinds, from childhood-play to watching dramas, movies or television from school or college football to whist and bridge, take up to eight years of life.

Dressing, shaving, washing, taking baths, having one's hair cut or attended to—these occupy five years.

Telephone conversations take up one year for most folk. Three years are spent in illness unless you're exceptionally lucky; ten days in blowing our noses.

Seventy days are spent looking in mirrors, —but no separate figures are available for men and women!

Most staggering of all is the fact that we spend three years per lifetime just waiting!

Work? That takes up a mere fourteen years or so, depending on what sort of job you have. Seems longer than that, doesn't it?

—David Gunston.

INDIA TO NOTE

The decline in the birth rate and the increase in the number of childless families in West Berlin are attended by the rapid growth of the number of pet dogs, particularly in the well-to-do sections of the city. One of the results is the appearance in Lietzensee Park, in the exclusive Charlottenburg district of West Berlin, of the following sign: "Dear dogs! Please do not tread upon flower beds, because the soil has been sprinkled with poison. It will cause a painful rash to break out on your paws."

ECONOMISTS GUILTY

When widely-known American economist, Martin R. Gainsbrugh, "US News and World Report" wrote on February 16, returned from a trip abroad, he was greeted none-too-politely by a US customs inspector with the following words: "After what you economists have done to this country, I shouldn't let you back in."

IN JAPAN

February 8 in Japan is the day of the burial of—broken needles. It is a very old tradition. According to legend, a powerful feudal was one day pricked by a broken needle left in a pillow. This angered him and he ordered that all broken needles should be collected and buried ceremonially once a year. The tradition has prevailed to this day. In Tokyo, for instance, tailors gather for the ceremony in Shinzukukoen Park. Most of the people taking part in this symbolic rite are members of families where the tailoring profession is passed from generation to generation.

HOW COMMITTEES WORK

Senate investigators recently discovered that the Federal Fire Council, the U.S. agency set up to discuss ways of preventing fire in government buildings, had met only twice in the last seven years! The executive director of the Council which costs $ 70,000 a year to maintain, has frankly admitted that his institution is going through a period "of inactivity or dormancy". He is reported to have said that members some-times get together on a Sunday and watch Navy fire-fighting exercises.

NEW SOURCE

Theft of trees and shrubs from public gardens has become a profitable source of income in Rome, where there are only a few square centimetres of greenery per down-town resident. The thieves have stolen 1,680 newly-planted trees in the last few months!

OXFORD RULES

Ancient rules strictly prohibited the entry of dogs into the premises of Oxford University. However, every rule has an exception, and now, a dog named Flint which belongs to the dean of one of the faculties, roams about in the "prohibited territory". "International Herald Tribune" reporting this says that the University administration decided to treat the dog as a cat, considering the high position held by its owner!

GIRLS TOO

The "New York Times" reports that hold-ups by juveniles in the city's parks are becoming increasingly frequent. Very often these crimes are perpetrated by teenage girls. Recently a group of thirteen-year-old girls attacked 80-year-old Stella Epstein in Central Park. They knocked her down and took her bag!

WOMEN ONLY

The title of this item is the name of a new bank in New York's 57th Street. Its signboard carries the image of Mona Lisa. The bank's directors and clients are all representatives of the fair sex. It already has thousands of depositors. One reason for its success is the discrimination of women where credits are concerned: it is much more difficult for them than it is for men to get a credit from a bank, a store or a tourist agency. As a rule, they are required to be guaranteed by their husbands or relatives holding prominent positions. It is now planned to open an insurance company and a law office that will cater exclusively to women.

COMBATING STRIKES

Air France, the government-operated civil aviation company, has resorted to a new method of combating strikes held in support of demands for better working conditions and higher pay. It has filed a suit against the General Confederation of Labour and the Democratic Confederation of Labour. Air France is suing them for 10 million francs, the sum it claims to have lost as a result of its employees' three-day strike last autumn.

MAYOR'S FIAT

The Mayor of Campo Grande in northeast Brazil banned football in his town a few months ago because of "the exhibition of hairy masculine legs." He recently agreed to compromise with the local football fans, and said he would lift the ban provided the players wear long trousers. "If a cowboy can ride the range properly dressed and catch the bull, which is a difficult thing, I don't see why football cannot be played in decent clothes," he said.

MAHARSHI BHARADWAJA
on
YANTRAS
or
MECHANISMS

(Continued)

२१. कमठयंत्रम्
KAMATHA YANTRAM

This is modelled after a tortoise. Weighs 500 Ratals. Carries eight thousand Ratals. Contains two doors Travels under the surface of water. Used for the above purposes.

२२. पार्वतीयंत्रम्
PARVATHEE YANTRAM

This is modelled after a mountain. Contains eight doors. Weighs six hundred Ratals. Carries eight thousand and eight Ratals. It is made of mica. Travels eight Kroshas with the help of Vathaspandana Yantra (वातस्पन्दनयंत्र). It is used for the above purposes.

२३. कौलेयकयंत्रम्
KOULEYAKA YANTRAM

This is modelled after a dog. Contains two doors. Weighs three Ratals. Carries eight Ratals. It runs barking like a dog. Travels with the help of spirits. Used for deceptive purposes in wars.

२४. कूटमालकयंत्रम्
KOOTMALASYA YANTRAM

This is a machine which has a widely opening mouth in which there are two rows of teeth like the buds of jasmine. Contains two doors. Appears like a cage. Weighs two Ratals. Used as a Kitchen while travelling on water or in air. Travels seven Yojanas (योजन) with the help of spirits of seventh kinds of wine.

२५. पद्मिनीयंत्रम्
PADMINEE YANTRAM

This is modelled after a lotus. Contains five doors. Weighs 69 Ratals. Carries 800 Ratals. A pole is fixed in the middle to contain keys inside to expand and contract the machine just like a lotus opens and shuts. With the help of the power of steam or electricity it can travel 24 Kroshas per hour. Used in voyages to distant islands.

२६. थारारामुखयंत्रम्
THAARAAMUKHA YANTRAM

This contains a face of seven keys, sparkling like stars. Twelve doors. Weighs two thousand Ratals. Carries twenty-five thousand Ratals. Out of the seven keys, if the first is pressed, a melodius music accompanied with every kind of musical instrument will be heard by those that are inside: if the second is pressed, dramatic scenery and action will be visible: by pressing the third, a stream of fresh water flows amidst the occupants, so that they may make use of water as they please: by pressing the fourth, plates with flowers, scent, plantains, cocoanuts betel nuts, sandle-sticks, camphor etc. will be ready before the occupants so that they may worship God: by pressing the fifth, plates of excellent food will be ready before them; while they are taking their dinner, the plates turn round through wires: by pressing the sixth, excellent betel-nuts, with flowers and scent will be ready, a 'punkha' will be fanning and all sort of buffoon cry and mimicry of talk will be playing: by pressing the seventh beds will

be ready for all. Should the keys be kept as they were everything will vanish. With the help of steam or electricity it can travel four Kroshas per hour. Used for the above purposes.

२७. रोहिणी यंत्रम्

ROHINEE YANTRAM

This is modelled after a hollow bamboo and is of bamboo colour. Weighs three thousand Ratals. Carries fifty thousand Ratals. Contains five hundred compartments in which gun-powder, bullets, weapons etc. can be preserved. Though fire breaks out nothing will be burnt or damaged, because the fire is suppressed by the nature of the metal with which it is composed. With the help of steam or electricity, it can run six kroshas per hour. It is used chiefly in wars.

२८. राकाश्य यंत्रम्

RAAKAASYA YANTRAM

From the machine a glorious light will flow out just like moon-light once in three hours. This light illuminates a distance of sixty-four Kroshas by which everything that lies in its range will be made clearly visible. Weighs one ratal. In the machine there is a wheel turning to right round and round just like the Sun. Can travel on land, water and in air. Useful in finding out objects from afar off. With the help of spirits of sixteenth kind of wine it can travel four Kroshas per hour on land, eight Kroshas on water and twelve Kroshas in air.

२९. चन्द्रमुख यंत्रम्

CHANDRAMUKHA YANTRAM

This machine has a front like the moon's disk: is dark in the middle and bright all round. Weighs 400 Ratals. Contains sixteen doors. Carries sixteen thousand ratals. Contains five storeys and sixty-eight cylinders. These cylinders are useful in filling the five kinds of smokes, the seven powers, thirty-two kinds of powders and forty-eight kinds of gas. When they are in those cylinders no harm is done to them. This travels in paths dug out inside the earth. Travels with the help of spirits of 13th quality of wine. Speed sixteen kroshas per hour. Used in wars.

३०. अष्टास्र रथम्

ANTHASCHAKRA RATHAM

This is modelled after the crooked rod of a litter. This rod, resembling the two angularly bent rods of an oil mill, will be turning round and round always. There are thirty-two screwed wheels. This machine must be fixed to the earth. It is used in transporting elephants, camels, horses, men, conveyances and so on, or bringing them near from a distance. This can be done by working at the screws inside. This must be fixed in the fifth circle (वेदिका) of the war-field.

३१. पंचनाल यंत्रम्

PANCHANAALA YANTRAM

This is fitted by joining five cylinders. There are distillery machines in each of these cylinders. These distilleries are used in manufacturing not only oils, spirits etc., but also smokes, powders and so on. Weighs 230 Ratals. Travels three kroshas per hour with the help of spirits of 9th class of wine.

(To be Continued)

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MASTANI BEGUM

One of the romantic figures in Mahratta history is Mastani—the Muslim courtesan of Baji Rao I, She was as brave as she was beautiful and accompanied her lover in all his adventurous journeys. The Peishwa's relatives imprisoned her on two occasions. While campaigning near the Godavari river, Baji Rao died [1740] and Mastani committed Sati on his funeral pyre!

"AN ARCH NEVER SLEEPS"

The Hindus, like the ancient Greeks, never made use of the true structural arch. To this day they are reluctant to use it for as they say—"an arch never sleeps" meaning that by its thrust and pressure it, is always tending to tear a building to pieces.

WOODEN CANNON

In 1681 the fort of Ramsej was besieged by Aurangazib's troops. "The Kiladar of the fortress was a man of considerable experience. Having no iron cannon, he had wooden ones made! He used leather for missiles, and drove back the assailants with showers of stones and burning grass. In the words of Khafi Khan "each wooden cannon equalled ten iron ones!"

—Yusuf Husain Khan.

BISHOP CALDWELL

"I once visited a certain town in England for the purpose of attending a Missionary meeting, and on my arrival at the clergyman's house, was accosted thus: 'Oh, Mr. C., you have arrived just in time to settle a dispute between my wife and me. We have been disputing as to where Tinnevelly is: my wife maintains it is in India, and I maintain it is in South-Africa: now, which of us is right?' On another occasion I was actually advertised in a large town as 'a Missionary from Tinnevelly, Southern Africa.' I have learned from such mistakes that many highly respectable persons are not very deep in Oriental Geography and that in descriptions of India and Indian Missions one can scarcely enter too minutely into details."

—Bishop Caldwell (1857).

INDIA MOTHER OF CIVILIZATIONS

Ancient remains lying scattered from Amaravati in Andhra Pradesh to South America, across the Atlantic, unfurl the story of a mighty civilisation that once flourished in the Indian Sub-continent, and whose frontiers stretched beyond the seven seas. In fact, there is evidence that contacts were established by adventurous men of ancient India with kingdoms of South America as far back as 3,000 years ago!

The theory that there existed maritime and cultural links between the kingdoms of South India and those of ancient America has been endorsed by two topmost anthropologists from Europe and America — Dr. Robert Heine Geldern of Vienna and Dr. Eckholm of New York. The anthropologists have made a strong plea that "the time has come when we must no longer take shelter under psychological excuses and admit close cultural contacts between America, India and other South-East Asian countries, from the first to 12th century A.D."

This is further supported by the official "History of Mexico" published by the Foreign Office of that country, which states, "Those who first arrived on the continent, later to be known as America, were groups of men driven by that mighty current that set out from India towards the east."

Both history and mythology are replete with references to maritime efforts of Indians over 20 centuries, of men who carried Hindu civilisation across the seas. The Ramayana refers to Suvarna Dvipa and Yava Dvipa—the ancient Sumatra and Java —and the Puranas refer to the Malayadvipa. The Prince of Kalinga founded the Hindu state of Java. Mahayana Buddhism took roots in Central Java during the powerful reign of the dynasty of Sailendras whose supreme achievement was the creation of the Borobodur shrine. The later monuments of Angkor are essentially Hindu in spirit and have features that are common to Brahminism and Buddhism. Then, there was the state of Champa, now known as Vietnam, from where the seafaring Hindus are believed to have set sail to cross the Pacific. It is obvious that the sophistication attained by ancient Indians in shipbuilding and navigational techniques provided the base for their cultural and political expansion overseas. In fact, the Chinese pilgrim Fa Hien is believed to have returned home in an Indian ship in 400 A.D., which carried more than 200 sailors and merchants—a vessel larger than the one that carried Christopher Columbus across the Atlantic a thousand years later.

Keeping this tradition in mind and considering the astounding archeological evidence found in Latin American countries, it is not difficult to trace the links that existed between ancient India and America. It is significant to note that the Mexican expression for a boat is same as the Tamil word 'catamaran'. The ancient civilisation of the two Americas—whether Aztec, Maya or Inca—owe their origin to the culture of India.

When the Spanish invaded the Inca empire in 1532, they were surprised to find a series of life-size gold images in a hall in Peru, and they were told by one of the Inca rulers that "they were my ancestors who ruled this vast empire." The invaders who were eager to melt the gold, decided to get the images sketched for history. The sketches are preserved in a book called "Monarchia Peruviana" which is to be found in the Madrid Museum and was published by a descendant of the Inca rulers. This and other evidence point out that a

hundred Aiyar kings ruled the 3000-mile long Inca empire in Peru.

Besides, the Incas observed the Hindu caste system. They wore the sacred thread and ear-rings and Sanskrit was their secret language.

It is interesting to note that the book "Aryan Races in Peru" has traced and listed 1,200 Sanskrit words. The author of the book emphatically states that "every page of Peruvian poetry bears the imprint of Ramayana and Mahabharata."

But the main thrust of cultural expansion in ancient India was towards the East. Besides Nagarjuna, Bodhi Dharma, Bodhi Sena Bharadwaja and half a dozen disciples of Nagarjuna, whose pictures adorn every temple in China and Japan, there were over 50 South Indian preachers who carried the wisdom of India beyond the geographical frontiers of this country—to China and Japan mainly.

Bodhi Dharma, a Prince of Cochin, who went to China by boat in 470 A.D., is worshipped all over Japan and China as the God of Luck. He sat in 'nirvikalpa samadhi' in a cave in China and came to be regarded as the father of the 'Dhyana movement'—known as Zen in Japan and 'jhana' in Pali.

Another Prince from South India, Bodhi Sena Bharadwaja, who was invited by the Japanese Emperor in 736 A.D., lived in Nara, the ancient capital of Japan, for 24 years and evolved the Japanese alphabet. He was the director and co-founder of the greatest temple of Budha called Todaiji. A picture of Lord Krishna playing the flute is kept there even today.

There was an unknown preacher from South India whose image in 'dhoti' and 'kurta' is enshrined in a village temple near Nagoya. His ship was wrecked near the Japanese shores. He introduced cotton to Japan in the eighth century, and taught the people of Japan the art of weaving. The grateful people of Japan raised a shrine in his memory and named the village where he landed after India. The village was then called Swarga in ancient China and Japan. These were the men who carried the message of the Ind to the East and West beyond the seas, and across the hills, and acted as a shaping force on the anvil of civilisation.

CHAMANLAL.

LORD KITCHENER

Lord Kitchener wished to succeed Lord Minto. He made no secret of it; but Lord Morley would not hear of Kitchener as Viceroy . . . His rooted dislike of war and of all things military did not make him sympathetic . . . Lord Morley gave a little dinner party to Kitchener in order to test his fitness for the Viceroyalty: and it is told that Kitchener there ruined his last chance of the appointment by displaying the garrulity of a child!

—Lt. Col. H. De Watteville.

SIVAJI

"Ramdas gave Sivaji as a farewell gift a coconut, water, earth, a few pebbles, and some horse dung. These Sivaji took with him to his mother. Jijabai asked scornfully the meaning of such a persent. Her son with rare insight had penetrated the sage's meaning. The water and the earth meant that Sivaji would conquer Maharashtra! The pebbles meant that he would hold it by means of his fortresses! The horse dung meant that he would win his greatest victories by means of his cavalry!"

—C. A. Kincaid.

MAHARSHI BHARADWAJA

on

YANTRAS

or

MECHANISMS

(Continued).

१२. तंत्रीमुख यंत्रम्

THANTHRUMUKHA YANTRAM

The front of this machine appears like a trap of wires Inside the machine there is a magnetic wheel in the centre. Behind this, there are exact representations of lions, tigers and other fierce animals all made of wires. In front there is a magnifying glass of 103rd class. By working at the keys, these iron lions, tigers and so on can be made to roar and pounce upon people that come near it. By doing so, none can go near it. Weighs 80 Ratals. Carries four thousand Ratals. With the help of the power of spirits of third class wine, it can travel four kroshas per hour. Useful in wars.

१३. वेगिनीयंत्रम्

VEGINEE YANTRAM

This is modelled after an umbrella. It can run very fast by turning the screws at the junction of wheels. Can accommodate only three persons. Travels 8 kroshas per hour.

१४. शक्त्युद्गमयंत्रम्

SHAKTYUDGAMA YANTRAM

This is a machine which spreads the electricity in sky. It has five storeys. Contains big glass vessels in each of them. In the first storey, the glass vessels will be filled with tar mixed with coal. In the second, the glass vessels will be filled with sea-foam or lather with the extract of tin. In the vessels of the third storey, sulpher with the oil of the seeds of Visha mushti (विषमुष्टि) will be filled. Those of the 4th, will be filled with the five essences or oils of the Pranaksharas (प्राणाक्षर). The five balls along with mercury, are fitted in those of the fifth. Wires from these five vessals are united as per shastraic principles. The vessels of the first storey must be filled with electricity and through this the vessels of other storeys must be filled. Through this it can spread in sky. The machine weighs 32 Ratals. Used in constructing airoplanes.

१५. मण्डलावर्तयंत्रम्

MANDALAAVARTHA YANTRAM

This is modelled after a spinning top. Contains six faces and sixty-four screws inside. Weighs 68 Ratals. Carries eight thousand Ratals. Like a top it turns round the armies and crowds of people, either round. It can turn round thrice, a distance of two kroshas in an hour, with the help of electricity and spirit of eleventh of class of wine. Useful in wars and in mutinies of people.

१६. घोषणीयंत्रम्

GHOSHANEE YANTRAM

This is modelled after an immense serpent. Contains three coverings and 24 faces. It is filled with electricity. Contains also 148 cylindrical apartments to stock poisonous gas. By working at the inner screws, it can produce a noise equal to 32 thunderbolts. Emits poisonous gas as it travels. The sound thus produced will be heard for a distance of 144 miles. People near it die of the mortal effects of the deafening noise and poisonous gas. Those who are beyond eight kroshas of it will swoon. Weighs 116 Ratals. Carries

six thousand Ratals. Can travel six kroshas per hour, with the help of electricity and spirits of 13th kind of wine.

१७. उभयमुखयंत्रम्

UBHAYAMUKHA YANTRAM

This machine possesses the same symmetry on either side. Contains sixty-four small holes or doors on either side. Contains a fresh water stream inside. Above that stream, there flows another stream if tar. In the middle there are oils belonging to seven varieties (सप्तवर्ण). Contains 71 keys inside. By working at these keys, the poisonous gases, powers or anything of the kind that is injurious to lives, will be swept off in the range of twelve miles (roughly) around the machine and puri fies the atmosphere. Weighs 48 Ratals. Carries 108 Ratals. Travels five Kroshas per hour with the help of electricity or spirits of 27th class of wine. Used for purifying atmosphere whenever and whereever necessary.

१८. त्रिदलयंत्रम्

THRIDALA YANTRAM

This is modelled after a three-leafed Bilwa patra (बिल्वपत्र) (wood-apple tree), having three compartments. The first is square, the second is triangular and the third is a hexagon in shape. Each of these compartments has two doors. Each compartment is provided with Peshanee Yantras (पेषणीयंत्राः). A Peshanee Yantra is one which grinds grain such as whent into powder. Always filled with flour. This machine is conducted by electricity.

१९. त्रिकूटयंत्रम्

THRIKUTA YANTRAM

This machine has two towers, like the peaks of a mountain. Each of these towers is one hundred (Bahu बहु) or yards in height. Each of the towers contains 32 keys inside. There are cylinders at every key. Above the towers there are flags and wheels. In front there are instruments to measure the coldness. Indicates the weather, wind, sun-light, rain, thunderbolt, fall of stars and other future phenomena.

२०. त्रिपीठयंत्रम्

THRIPEETHA YANTRAM

This machine contains three bases (पीठ). In the first there is a machine having three heads like the elephant's, but possessing two trunks in each head. In the second there is a three headed instrument, each of the heads having two trunks of Vyali (व्याळि) animal In the third there is an instrument which has three heads, each of which has the appearance of a rhinoceros with tusks. They can be fitted together or separated as required. The first of these Yantras can stop a stream of water, suck up water of the stream and thus change the direction of the stream. The second can tear the mountains asunder and thus create passage. The third can bore a hole in earth, suck up water from down below, and jet the same out through the tusks above its head. Weighs six thousand Ratals. Carries 80 thousand Ratals. Travels and works by the help of steam, electricity and spirits of 23rd class of wine. Runs three Kroshas per hour. This machine is used in constructing roads in water and bridges, in piercing tunnels across mountains and rocks.

२१. विश्वमुखयंत्रम्

VISHWAMUKHA YANTRAM

This is a very spacious machine. In it there are twelve cylinders containing magnifying glasses. These cylinders are very big and they are so fitted that they can be turned into any direction as may be necessary.

(To be Continued)

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MARK TWAIN

Mark Twain who in his world tour travelled in this country in 1896 is reported to have summed up Railway travelling in India as follows: "So far as the first class is concerned, the passengers are rude to the guard; when it comes to third class, the guard is rude to the passengers; in the case of second class, the passengers are rude to one another!"

MORAL TONIC

An instance of the magnificence of Nizam Mahbub Ali (1869–1911) is worth recording. The Nizam was visiting the house of his commander-in-chief, Sir Afsur-ul-mulk, The latter's small son, in a fit of gaucherie, was rude to his father's princely guest. Sir Afsur, shocked at the sacrilege, was ready to slay the offender. The Nizam intervened. "It is the first time in my life", he said, "that anyone has been rude to me. I appreciate it as a moral tonic, and to show my appreciation, I hereby confer a mansab (pension) of £100 a year for life on your little son!"

—Sir W. Barton.

LAMB

In a charming letter to his friend, Charles Lamb complains that "he has to buy stationery ever since he left the India Office!"

"You may know my letters by the paper and the folding. For the former, I live on scraps obtained in charity from an old friend whose stationery is a permanent perquisite .... Sealing wax I have none on my establishment .... All the time I was at the East India House I never mended a pen, I now cut 'em to the stumps, marring rather than mending the primitive goose quill. I cannot bear to pay for articles I used to get for nothing. When Adam laid out his first penny upon non-pareils at some stall in Mesopotamia, I think it went hard with him reflecting upon his old goodly orchard where he had so many for nothing!"

—E. V. Lucas.

SADHU'S POWERS

One realy comes across miracles performed with mantras, and below I am narrating an example personally witnessed by me, writes a correspondant, and gives an interestiug bunch of stories of miracles performed by a Vaishnavite sadhu named Gopal Baba.

Apparently between 70 and 75, with a picture of "Gopala" in a wooden frame on a box and a rosary in hand which he is always found telling, Gopal Baba removed the last doubt in my mind about the powers of mantras and their influence, Sriram Sharma writes.

Visited by known persons only—it is reported even some Ministers have been calling on him and also some officers of the Japanese and the German Embassies—he generally gives a piece of brick as prasad (auspicious gift), which invariably is converted into sugar-candy or some sweetmeat in the hands of the receiver.

Turning sand into sweets, water into sweetened milk, creating ripe grains of maize in an unripe sheaf, bringing to life a dead bullock belonging to an agriculturist by merely placing a flower on the carcass of the animal, are some of the miracles already witnessed by his admirers.

One day about 10 a.m. in the morning, Messrs, Jugalkishore Birla, Shri Gopal Nevatia and Omkarnath, the famous musician, with some more friends visited Gopal Baba when the latter turned a whole bucketful of water—simply by throwing a flower into it and covering it with a towel—into milk in the presence of all!

Everybody had a share of this milk and the remaining quantity was taken home by Mr. Jugalkishore Birla and turned into curds, which was later churned for its butter!

Gopal baba performed one more miracle when one evening at 7 p.m. Mr. Jugalkishore Birla went for darshan accompanied by Mr. Krishnakumar Birla and Mr. Shyamsundar Kanodia from Calcutta. Requested for a whole brick as prasad, Baba asked for one, and an earthen brick, bearing the manufacturer's mark 'L.R.' and weighing 3¼ seers, was handed over to him.

Baba gave the brick to Mr. Krishnakumar ordering him to cover it with a handkerchief and stand for a muinute before the portrait of his deity. After one minute, to the astonishment of all present, the brick was found to have been converted into sugarcandy! Mr. Jugalkishore is thinking of preserving this sugarcandy brick in a glass case.

The third instance is gripping. Mr. Jugalkishore once narrated to Baba that a man had transformed mercury into gold with the aid of some indigenous herbs. Baba retorted; "If the Lord wills it, even herbs are not necessary."

A copper spoon was lying near; Baba wrapped it with a piece of plantain leaf and gave it to Mr. Jugalkishore, himself standing before the sun and muttering some mantras. Within a short time, the spoon in Mr. Jugalkishore's hands was turned into genuine, bright gold! The spoon is still with Mr. Daluram, the Secretary of Mr. Jugalkishore. I have myself seen this gold spoon

X.

A SEER

Meet the man with the radio mind. He is Mr. M. V. Mitkat a non-descript-looking young man who claims to have cultivated a faculty by which he can see things heppening in any part of the world as clearly as if in front of a modern picture screen.

He subjected himself to a personal test by me, and the demonstration was startling.

There was no ghost of a chance of his ever having come to know of the place where I live, but with amazing paecision he described its location 120 miles away in Bombay, and in off-hand manner proceeded to give details about my drawing room and the persons then in the subsequent verification on my return home corroborated him.

With me, during the test, was a distinguished newspaper editor, Mr. K. Rama Rao, of Pandit Nehru's organ, 'National Herald' of Lucknow.

Mr. Rama Rao has three homes one in Wardha, Mr. Gandhi's headquarters, another in Nagpur, and the third in Lucknow, each hundreds of miles from Poona.

Mitkar took us to all these three places, one after another, until the dyed-in-the wool, journalist, wide-eyed, exclaimed, 'He is right!'

A common friend who introduced me to Mitkar testified to another incident.

One day, this friend received a telegram from Madras, 800 miles away, saying that his mother was seriously ill and had been taken to hospital in a precarious condition.

Mitkar focussed his vision to the exact numbered bed in the Madras hospital where the ailing woman was lying, the colour of the saree she was wearing, and her exact condition. He also predicted that she would survive this illness.

All proved true, my friend said.

He also cited the subsequent experience of another man who received a similar telegram from Madras, about the illness of his sister. In this case, Mitkar read the situation and said that the girl was already dead.

Correct again!

Mitkar explained that it was self-acquired faculty, perfected by constant prayer and devotion to the three-headed Hindu God Dattatreya. He is a student of Yoga.

Yet, except for tall portraits of the presiding deity his 'prayer hall' is unconventional in appearance and bears no semblance of sanctity acceptable to the orthodox Hindu.

He chants no 'mantras', nor does he indulge in elaborate crystal gazing, except one or two contrivances which he calls 'apparatus'. One such is a mis-shapen ball of white marble with seven concentric circles in black, and another a triangular brass lamp with seven flames.

He affirmed they were not black magic aids, but helped him to concentrate better—all of his own design.

Tracing the embryonic stage of his amazing faculty, Mitkar said that it came to him naturally. One day when he was an urchin, his mother brought a bundle of cucumbers for cooking. He gazed at them and warned in advance that they would taste bitter. He was right. The stuff was so hopeless that it had to be consigned to the dustbin!

Some years later, through his special powers he helped his father to recover a valuable lost document. Mitkar said it had been dropped in a printing establishment.

(Continued on Page No. 5)

MAHARSHI BHARADWAJA
on
YANTRAS
or
MECHANISMS

(Continued)

Weighs 1800 Ratals. Carries forty-thousand Ratals. There are two stories in it, which can be separated or joined together with the help of keys. Travels twelve Yojanas with the help of spirits of 32nd quality, steam or electricity. The upper storey can be separated and can be soared into heavens. By fixing the cylinders to it in the sky an area of 24 Yojanas with forests, countries, seas, cities, etc become clearly visible, and a photo of the same can be obtained. Used in travelling and so on.

४२. घंटाकारयंत्रम्

GHANTAAKAARA YANTRAM

This machine appears as though seven almirahs are fixed together. Various kinds of wires, the essence or dravaka of 16th kind of magnet, and many other dravakas are filled in it. There are two bells of bell-metal or white brass in each of these almirahs and they are so fitted as to produce a terribly alarming sound just like the alarm of a clock. By the waves produced news of the world at large can be learned. Used in gathering information and in photography.

४३. विस्तृताक्षयंत्रम्

VISTHRITHAASYA YANTRAM

This machine contains a widely open mouth. Weighs 76 Ratals. Carries 120 Ratals. In front of this machine there are five keys appearing as turrets. In the first turret there is a vessel of Chandra Kantha stone of the sixth class. As soon as the moon rises, water oozes in this stone vessel and it is filled. The same water is used by the men in the machine to drink. The other turrets attract the powers of clouds, stars and so on. Travels three Yojanas per hour with the help of spirits of the 14th class or electricity. Used in travelling, Etc.

४४. क्रव्यादयंत्रम्

KRAVYAADA YANTRAM

This machine contains three faces. Weighs a hundred Ratals. Carries ten thousand Ratals. With the help of steam it can travel nine Yojanas per hour. Used in travelling and in carrying goods.

४५. शंखमुखयंत्रम्

SHANKHAMUKHA YANTRAM

A machine containg a five-faced boring instrument and resembling a conch shell is called Shankha mukha Yantra. There are keys to expand or contract the machine whenever or wherever necessary. Weighs a thousand Ratals. Used in constructing wells, digging, deep pits or boring holes in mines. It can dig 213 'bahus' or yards in an hour. Used also for the purposes contained in the description.

४६. गोमुखयंत्रम्

GOMUKHA YANTRAM

This is modelled after the face of a cow. Weighs 80 Ratals. Carries 700 Ratals. There is a constant flow of water through this mouth. Travels two Yojanas per hour with the help of spirits of the 20th class. Used in supplying water.

४७. अंबराक्षयंत्रम्

AMBARAASYA YANTRAM

This machine appears like sky for those who look at it. Weighs 180 Ratals. Carries

240) Ratals. Used in transporting elephants, camels, and so on. Travels 3 Yojanas per hour with the help of steam and electricity.

४८. सुमुखयंत्रम्

SUMUKHA YANTRAM

This machine presents a beautiful face of a crab. Weighs 118 Ratals. Carries 1150 Ratals. Can travel with the help of spirits of the 14th class, steam or electricity. Travels two Yojanas on land, four Yojanas in air, and three Yojanas in water, per hour. Used in travelling and transporting goods from place to place.

४९. तारामुखयंत्रम्

THAARAAMUKHA YANTRAM

The balls that are made out of the metal found where stars fall, are called Tharamanies. A machine which contains such balls is called Tharaamukha Yantra. There are three big cylindrical pillars in it. There is another smaller machine inside this machine. The smaller machine contains some dravakas, electricity, some glasses and so on. There are keys at the bottom of the three pillars, above named. By working the first key a brilliant light just like the rainbow will be produced. By working the second key a brilliancy just like the sun-light covered by clouds will be given out. By working the third key smoke will be issued out like dew. When this machine sails on sea, it can take the photos of all machines and animals that travel or stay both on and under the surface of the sea. Used in finding out the objects that are both on and under the surface of the sea.

(To be Continued)

(Continued from Page No. 3)

While the mother was naturally proud of the boy's penetrative mind, the father remained a sceptic till his death!

Goldsmith by caste, but quilldriver by choice, Mitkar is a poor man, eking out his living as a clerk in an Insurance Company on Rs. 69 a month supporting two unmarried sisters. He himself at 35 is only now thinking of getting married. He lives in a pigeon-hole reached by two flights of dark precarions stairs.

Although fame is still far away Mitkar modestly said that he had already aroused some attention in America. He occasionally gets letters from Americans. The surprising part of it is that even as those letters are posted to him in the U.S.A. he says he is able to answer them, knowing what they contain.

He is now diverting his attention to a more useful channel of diagnosing chronic diseases and suggesting remedies.—A.P.A.

RANJIT SINGH

Ranjit Singh entertained many Europeans in his military service. Dr. Wolff, the Eastern traveller, gives, an amusing account of meeting one of these foreigners in Sikh employ. Arriving late one night at the town of Guzrat, he was taken to the Governor's house, when to his surprise he heard some one singing "Yankee Doodlee" with the true American tone. It was the Governor himself! Wolfl asked him how he came to know this pleasant song, and received the reply, "I am a free citizen of the United States, from the State of Pennsylvania, city of Philadelphia. I am the son of a Quaker. My name is Josiah Harlan". When roving in the Afghan border, he was captured by the Sikhs. Ranjit Singh, appreciating his talents, told him, "I will make you Governor of Guzrat, and give you 3,000 rupees a month. If you behave well I will increase your salary: if not, I will cut off your nose!"

– Sir John Gordon.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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SRI B. V. SUNDARARAJIENGAR

Sri B. V. Sundararajiengar, propagandist of Hindu culture and promoter of Indian nationalism, has long been a familiar name and figure to us from his occasional visits to us and press reports of his activities. But it was only a few days ago that he gave us an idea of his remarkable talents, in a private engagement, giving an exposition of the lives of Alwars and Andal, the great Vyshnavite Tamil Saints, as well as of the great Adi-Shankara, the founder of Advythism, with the aid of beautifully arranged pictures depicting their lives. The pictures showed that he is not only a pleasant discourser on educative and enlightening themes, but also an artist of remarkably fine colour sense. He is many years past seventy, but age has not restrained his wide outlook and assiduous activities. His remarkable personality and activities deserve high praise.

G. R. JOSYER
Editor.

We acknowledge with grateful thanks the good wishes and 2 books presented by Sir Rao Bahadur M. A. Rangaswami, B.C.E., on the occasion of our 86th birthday 2 days ago on 30-4-76.

G. R. JOSYER.

SAINT RAMANUJA

The heart-warming story of how saint Sri Ramanuja successfully exorcised an evil spirit from a princess, when his own guru who was an expert in mantra sastras failed, is related below.

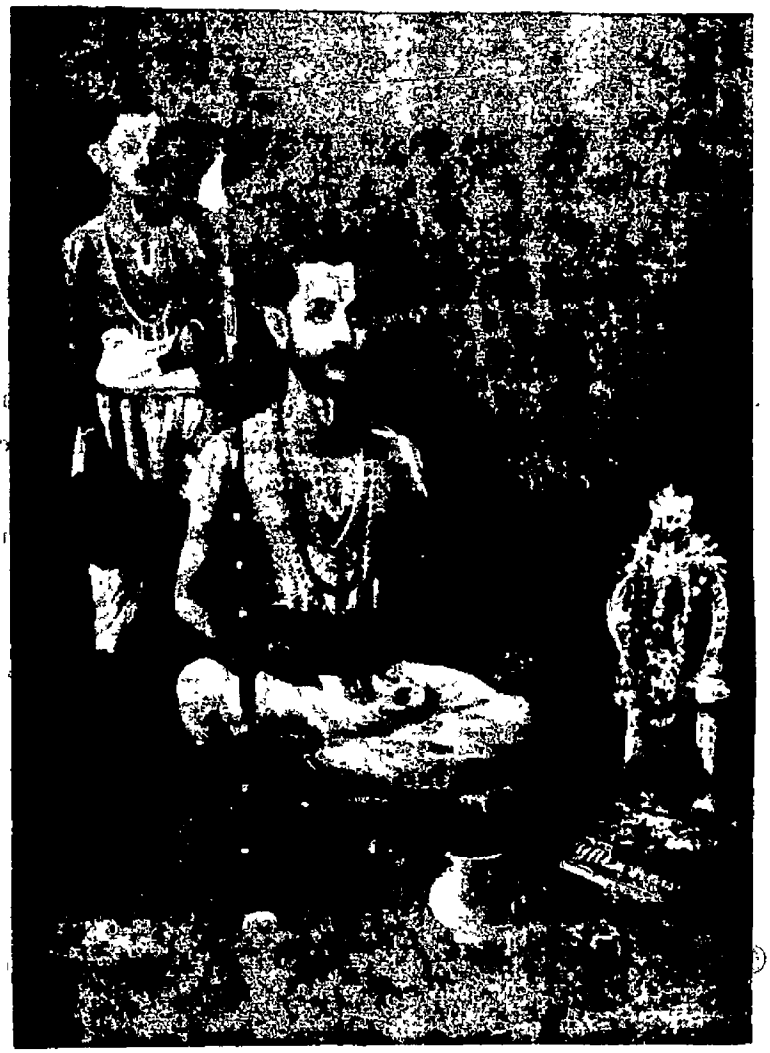
Yadavaprakasa, the great Sanskrit scholar, erudite Vedantin, and one time guru of Sri Ramanuja, was also a great adept in the mantra sastras. He could cure people possessed by evil spirits. Once the princess of Kanchipura came to be possessed by a Brahmarakshasa. Famous mantrics were brought from all quarters. But none was able to cure the princess. Then with great respect was brought Vedantacharya Yadavaprakasa.

At the sight of Yadavaprakasa, the princess possessed by the afore-said ghost burst into a loud laughter and said, "Ah. Yadava, your mantras and all that will sacrcely bear any fruit here. Why take pains in vain? Go back home!" Turning a deaf ear to that, Yadava uttered various mantras for a long time, but was totally unsuccessful to bring about any result. Thereupon, the disembodied spirit interposed to say, "Why take pains in vain? You are inferior in strength to me: so you are utterly incapable to dislodge me from my place. If you do certainly wish that I should be driven off from this shrine of the body of the princess, which is so tender and affords delight at the mere touch, then, get here the blessed Ramanuja who is the youngest of your disciples, whose arms reach upto his knees, of broad forehead and large eyes, who is the pleasure-resort of the goddess of genius, and the choicest blossom in the garden of youth, and the only abode of all sweetness. As the thick darkness of the clouded dark night of the new moon is removed at the sunrise, so at the advent of that great soul, I too will be driven away. Otherwise not!"

At the behest to Yadava, Ramanuja was instantly brought there. When he asked the Brahmarakshasa to get off from the body of the princess, it replied, "I won't go unless you graciously place your blessed feet on my head. Do thou fulfil this desire of thy slave." At the behest of his preceptor, Ramanuja placed both his feet on the head of the princess and said, "Now, relieve the princess and go, leaving behind some proof that you forsook her."

"Look here, I quit. As a proof I go breaking the top branch of the neighbouring banian tree instantly."

Instantly the top branch of the banian tree fell broken with cracking sounds, and the princess began to look around like one just awakened from slumber. Afterwards when she regained full conciousness and could grasp her plight a little, she hung her face in shame and went away to another apartment surrounded by maid servants.



Sri Ramanuja, 1017–1137, whose 900th birthday is being widely celebrated tomorrow. Painted by Raja Ravi Varma in 1901, at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

WHAT IS SPACE?

If we sit down and try to comprehend space as something infinite, we would soon find it very difficult to do so.

On the other hand, if we imagine space as finite, we would readily set a boundary around it, only to discern that beyond the boundary our imagination would again roam in circles to set a limit on the vastness of space!

The world we live in is a very narrow and isolated corner of the great Cosmos and, as such, we find it fascinating to speculate on what the Universe as a whole may be like and what it contains. But even astronomers admit that they do not know how far space extends; so our theories are at best nothing more than guesses, and some of them very fantastic ones,

One interesting idea of the great physicist Albert Einstein is that space is curved. This is part of his famous theory of relativity and cannot be understood without extensive mathematical training; but it will perhaps be possible for us to catch a fleeting glimpse of what curved space might mean. If the universe is finite, in other words, does not extend on forever, then space may very possibly be of such a nature that it curves around on itself like an enormous sphere.

If space actually is so curved, then it would be reasonable to assume that rays of light from a star, which start on their way today through the universe, will be curved and bent to fit the form of the universe. In other words, what we see with our telescopes are the "ghost images" of stars or nebulae or galaxies which are actually on the opposite side of the universe, and thus out of our direct line of vision!

In seeing these ghost images we should be doing the same thing as seeing the back of our own heads in mirrors. We may be actually seeing ghost images even now or we may do so in the future because the universe is not yet old enough to have given light time to travel half way around it!

Another interesting conception of the universe, fantastic though it may seem, is that of the expanding universe. This idea is attributed to the English astronomer Sir Arthur Eddington who presented it in his book "The Expanding Universe." To give weight to his idea it was later discovered that almost all of the galaxies or island universes, or spiral nebulae (whatever you wish to call them) appeared to be receding rapidly away from us.

The farther away the galaxy the more rapid its motion it seems, and for every additional million light-years of distance from the earth, there was an increase in speed of about a hundred miles per second! At first this seemed so fantastic that hardly anyone could believe that the observations were correctly laid down.

In propounding his theory Sir Arthur Eddington compared the Universe to a round spotted balloon that was being more and more inflated. Each spot on the surface of

(*Continued on Page No 6.*)

ANIMALS' SECOND SIGHT

Are animals—particularly domestic dogs and cats—gifted with "second sight"? Certainly some of the uncanny premonitions of animals would be incredible if they were not true.

For instance, American scientists studying the "parapsychology" of animals have recorded the case of the superintendent of an explosives plant who arrived there without his collie dog who always accompanied him to work. He explained that after he left home the dog had whined as they drew near the factory. The pet sat on his haunches and refused to move.

The man had gone on to work and had left the animal behind. On arriving he had an anxious telephone message from his wife saying that the collie had hurried home and was lying beneath a bed trembling and whining. A little later the factory blew up, killing many employees, including the collie's master!

There was a similar case in England in 1918, when the cat belonging to an anti-submarine trawler, the Remindo, operating between Portland and Cherbourg, made a sudden leap for the wharf just when the vessel was about to set out. Only a few minutes later the Remindo was destroyed and was sunk by a tremendous explosion.

Several times animals have given dramatic warning of disaster on the grand scale. In 1883 one of the world's most terrible volcanic eruptions dragged two-thirds of the East Indies island of Krakatoa beneath the sea.

Several days before the eruption the water was black with animals swimming away for their lives! Within a few hours of the last animal leaving, a great tidal wave dashed 30,000 inhabitants into the sea, and the air was darkened for miles with clouds of volcanic dust!

In 1923 Japanese urban dwellers and even farmers in outlying districts were awakened one night by the howling of dogs and the screeching of cats. The howling and screeching went on next day, as the animals fled to take shelter under trees and bushes. Then, the earth began to tremble, roads split into gigantic fissures into which houses toppled! Nearly 100,000 people perished and 50,000 were missing in one of the world's worst earth-quakes!

Some years ago a Johannesburg woman sleeping peacefully in bed felt a sudden tug at the sheets. She was startled on waking to find Bruce, the family pet dog, scampering to and from the bedroom door. She followed him downstairs—to find her husband's photograph lying smashed on the floor. He was on a business trip 250 miles away.

Suddenly the dog began to lick his master's face and began to bark in a strange muffled way. Then the telephone bell rang. It was a stranger telling the wife that her husband had been killed in a car crash. The time of the accident agreed exactly with that when Bruce awakened her!

There are countless instances of dogs and cats giving warning of impending fire—and saving many human lives by miaowings and barkings. During the recent war a grave disaster war averted just in the nick of time at Gibraltar when a barrack mongrel mascot named "Rockey" gave warning of an outbreak of fire at an ammunition dump. The fire was put out befote ammunition was reached.

Even in small things cats can be "psychic." Universally, they are able to predict rainstorms by anxious licking of their fur (which becomes more erect as the storm nears) and by wetting a paw and passing it behind their ear. Scientists explain that the second habit is the cat's way of trying to calm himself when sensitive electric impulses are passing through his body and irritating him when the storm is slow to begin. The strange impulses cease as soon as the first drops fall —then Pussy curls up to go to sleep!

Other animals, too, have second sight. Pit ponies usually come to a standstill when they hear the dreaded "squeeze" movement in the coal or rock, or when in other ways they detect impending danger. Husky dog teams, though blinded by snow, have suddenly halted in a raging blizzard—they have "smelt" death in the shape of a hidden crevasse.

In jungle and bush, too, animals stampede —and not always without reason. Herds of elephants, lions, tigers and even reptiles have desperately left areas about to be swept by flood or fire.

And the rats leaving a sinking ship? This is no legend either. In 1954, for instance, an old trawler named Elsie Cam was about to be towed four miles out from Capetown to sea to be sunk by an aircraft, when seven rats appeared on the rails and began to jump on to another trawler, moored by her. Two hours later the Elsie Cam went to the bottom—ratless!

NORMAN WORTHMAM.

(*Contunued from Page No. 4*)

the balloon would be moving farther away from every other spot. In such an expansion those spots which are farthest away from the centre would move more rapidly than those near the centre of the balloon.

Another cosmic theory which agrees with the theory of the expanding universe is that of Abbe Lemaitre of Belgium. According to him the Universe was of much smaller size about two billion years ago, and all matter was contained within one gigantic atom. After some time an explosion or splitting of this primal atom scattered matter in all directions away from the centre of the explosion.

This could very well account for the creation of nebulae, stars, our solar system and cosmic dust, and also for the general moving away of all matter, and for their increased speed with greater distance. This theory of Abbe Lemaitre's would seem to indicate that the stellar universe is not so old as we have thought, and that the solar system and the stars are all of about the same age.

This theory would also indicate that while we have learnt many things in last 6,000 years during which time man has kept written records, we still know very little with certainty!

F. M. FERNANDES.

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CHINESE WISDOM

"If the past has taught us anything it is that every cause brings its effect, every action has a consequence. This thought, in my opinion, is the moral foundation of the universe, it applies equally in this world and the next.

We Chinese have a saying: "If a man plants melons, he will reap melons; if he sows beans, he will reap beans." And this is true of every man's life; good begets good, and evil leads to evil.

True enough, the sun shines on the saint and the sinner alike, and too often it seems that the wicked wax and prosper. But we can say with certitude that, with the individual as with the nation, the flourishing of the wicked is an illusion, for, unceasingly, life keeps books on us all.

In the end, we are all the sum total of our actions. Character cannot be counterfeited, nor can it be put on and cast off as if it were a garment to meet the whim of the moment. Like the markings on wood which are ingrained in the very heart of the tree, character requires time and nurture for growth and development.

Thus also, day by day, we write our own destiny; for inexorably we become what we do. This, I believe, is the supreme logic, and the law of life.

MADAME CHIANG KAI-SHEK

ANIMAL ARCHITECTS

Undoubtedly the most amazing animal architects are the birds, who show a fantastic degree of inventiveness and skill in their building.

But perhaps the most advanced ideas on architecture are to be found in the nests built by the bower birds of Australia and New Guinea. These birds consider that it is necessary to have one dwelling for courtship, and another for marriage.

The male of the species looks upon it as his duty to do all the building, and takes endless trouble over the making of a bower in which to woo the female of his choice.

These bowers are often six to eight feet high, and as many feet broad. They are built around smooth tree trunks, and the walls are formed by carefully-intertwined twigs. Once the basic structure is complete, the dutiful male roofs his love-nest over with long creepers, and decorates it internally with mosses and ferns!

Bower birds are highly-concerned with the decorative quality of the structures they build. One species even goes so far as to pick a fresh spray of orchids every day to decorate their homes. At the entrance, they keep a fresh bed of moss on which they place fruit and brightly-coloured berries. Again, these decorations are renewed whenever necessary, and the withered fruit is carefully placed out of sight!

Despite their thick coats, polar bears are extremely draught-conscious, and the den which the female builds when she is preparing to give birth to her baby is a first-rate example of a draught-free dwelling. Firstly, she makes a circular den in the snow with a passage leading into it.

There is a "living room" as well as a "bedroom," and because she knows she will give birth in the "bedroom," she builds an extra wall of ice and snow which is, in effect, a semicircular screen, that provides a perfect draught-excluder. Simple, but highly-effective!

Rats are not generally thought to be very hygienic creatures, yet one member of the species, the mole rat, actually goes so far as to build special lavatories in the intricate underground dwelling he provides for his wife and children.

His fastidiousness does not stop there, however, for as soon as these "toilets" become unpleasant, he carefully walls them up and builds a new one at the end of one of the many tunnels which lead off the family's "living-room."

He also sees to it that these lavatories are built well away from the store-rooms where he keeps a good supply of food.

Perhaps the most ingenious structure in the animal world is the nest built by the harvest mouse. These little creatures seem to think that "doors" and "windows" are quite unnecessary, for they weave their nests so cleverly that whenever they push their way in and out of them, the leaves used in the building automatically close together again!

—RALPH MIDDLETON.

DR. ANANDA K. COOMARASWAMY: A GREAT SAVANT

"There are few scholars anywhere in the world whose publications cover a wider range than those of Dr. Ananda K. Coomaraswamy. His researches embrace philosophy, metaphysics, religion and iconography; Indian literature and art, Islamic art, mediaeval art, music, geology, and especially the place of art in society.

"More astounding than the sheer quantity of his publications are their extraordinary profundity and originality and their deep influence on the spiritually awakened, scholars and laymen alike, all over the world.

There are, indeed, few scholars who, like him, are able to go straight to original sources and, at the same time, have the ability and courage to hand on a clear-cut uncompromising message of what they have seen, heard and learned."

This glowing tribute by Dr. Richard Ettinghausen was paid to Dr. Ananda K. Coomaraswamy who, like a colossus, for many decades strode the fields of Indian and Asian Art.

That this homage is richly deserved is evident from the remarkable story of his life and career.

Ananda Coomaraswamy was born at Kollupitya, Colombo, on August 22, 1877. His father, Sir Muthu Coomaraswamy, was the first Hindu to be called to the English Bar in 1863. He was esteemed among his friends, men like Disraeli and Palmerston.

He married Miss Elizabeth Clay Beeby of Kent. Ananda was but two years old when his father died in Colombo. At the age of twelve, he entered Wycliffe College in England and specialised in geology.

While still there, he passed his Senior London Matriculation and Inter Arts exams. At 23 years of age, he took his B.Sc. at London University with first class honours in geology and botany.

In 1903, after becoming a Fellow of University College, London, Ananda Coomaraswamy was appointed Director of the Minerological Survey of Ceylon.

He worked for three years in Ceylon, during which he founded the Ceylon Social Reform Society, and actively participated in the Ceylon University Movement. In 1906, he obtained the degree of D.Sc. of London University.

But the call of art gave a sudden turn to Coomaraswamy's career. Towards the end of 1906, he left for India on a three-month study tour.

Once on the Indian soil, he felt powerfully drawn to all that is best and noblest in Indian Art and Literature!

He found his real interest in life in this province of human endeavour, and so he gave up his first love, minerology, to devote himself wholly to the study of the arts of India and South East Asia. In 1910, he made an extended tour of North India and acquired an unique collection of the finest examples of Indiau paintings and drawings.

"Moghul and Rajput painting" formed the subject-matter of a brilliant lecture he delivered at the Indian Society of Oriental Art while he stayed at Calcutta.

Next year, Dr. Coomaraswamy went to England and became one of the original founders of the India Society of London (which later came to be called the Royal India, Pakistan and Ceylon Society).

(To be Continued)

MAHARSHI BHARADWAJA
on
YANTRAS
or
MECHANISMS

(Continued)

५०. मणिगर्भयंत्रम्

MANIGARBHA YANTRAM

This machine is round or circular in formation. Inside the machine there are balls called Souraka, Paavaka and so on which attract the heat of solar rays. Weighs 64 Ratals. Carries seventy thousand Ratals. Contains twelve faces to allow solar rays in. Travels three Kroshas per hour with the help of the spirits of the third class. Used in travelling and attracting the heat of the sun-light.

५१. वाहिनीयंत्रम्

VAHINEE YANTRAM

This machine contains 16 keys and twelve metallic cylinders. Is 32 feet in height and 11 feet in circumference. Underneath there are 48 boring instruments. There are 96 wheels which throw off the mud dug. There are 24 keys which dig up rocks. There are twelve instruments sucking water up. This is a machine to be fixed in earth firmly. The water thus sucked up flows like streams. This machine can dig up earth as far as 82 thousand feet deep. Used in digging earth and sucking water up.

५२. चक्रांगयंत्रम्

CHAKRANGA YANTRAM

This machine is modelled after a trap. There are wheels with stones throughout this machine. By turning one wheel plenty of wind blows out. By turning another water flows down. In this way there are wheels by turning which fire, steam, poisonous gas, dew, power, colours and so on are issued. By the turning of the wheels it travels two Kroshas per hour. Used in many ways.

५३. चैत्रकयंत्रम्

CHAITRAKA YANTRAM

This machine is modelled after a scorpion. There are 24 joints inside. There is a key at every joint. Every key is numbered and coloured diffirently. Music, melodious instruments, conversation, photos and many other wonders will be produced according to the definite key that is pressed. Those who go near it to enjoy these wonders will be not only photoed of their appearance but also of their mind. Used in Bhedopaya or in conquering enemies by deceit.

५४. चंचूपुटयंत्रम्

CHANCHUPUTA YANTRAM

This machine is modelled after a bird with its mouth open. Contains four wings. There are five keys to each of these wings. Wires are to be connected to earth from its open mouth. As long as these wires extend in earth, so long the earth will have acquired a peculiar power by which people, if standing in this area will be benumbed. By working the keys attached to the wings the people who stand in the infected area will faint, or the earth will crack and so on, according to the work allotted to be done by the keys.

५५. पिंगाक्षयंत्रम्

PINGAKSHA YANTRAM

This is modelled after a litter. Throughout the body of this machine it is full of green eyes. There is a button in every one

of these eyes. This is to be firmly fixed on the summit of a mountain. It is 60 ft. long and 15 ft. in circumference. This is to be fixed in a town or city when it is surrounded by enemies. From this machine keys are arranged and fixed through wires underneath the surface of the earth to the extent of twenty-four miles, around the place. Inside the machine buttons are arranged and numbered for all these keys outside. By pressing the first button it will act upon the particular key and the gates of the fort will be shut. By pressing another the moats will get filled with water. In this way, by pressing the other buttons wonderful phenomena such as tremendous fumes of fire, floods of water, cyclones etc. will be created according to the defined work of each key. This machine is used in defending a city or country against strong enemies when offensive and defensive actions are at an end.

१३. पुरुहूतयंत्रम्

PURUHUTHA YANTRAM

This is modelled after a mridanga, a musical instrument. It is 25 feet in height and as much in circumference. There is a machine called Shabda-sphota Yantra inside the machine. When the key is worked a tremendous noise bursts out equal to the simultaneous roar of 63 fierce lions. Used as per the nature of its work.

१४. अम्बरीषयंत्रम्

AMBAREESHA YANTRAM

This is modelled after an inverted earthen pot. 46 ft. in height and 23 ft. in circumference. Contains keys resembling the feet of a tortoise on all four sides. Travels in water 6 Kroshas per hour with the help of Chakra Bhastrika. Used in finding the things on land under the surface of the seas and bringing them up.

१५. भद्राश्वयंत्रम्

BHADRAASHWA YANTRAM

This is modelled after a horse. It possesses a tail of 38 ft. in length. Weighs 54 Ratals. It gallops like a horse with the help of spirits of 32nd class. Possesses three horses' speed. At the top there are three-faced keys. When it is set to work by the key it goes on galloping just like a horse in a circular way. Circles a distance of twelve Yojanas per hour. While in gallops, brilliant sparks of light will come out and destroys all dew or for covering that area and clears the atmosphere. Used in places and times of dew, where and when the dew obstructs the vision.

१६. विरिंचियंत्रम्

VIRINCHI YANTRAM

This is like a globe in appearance. Around it there are 32 wires of 20 feet long and 40 feet in circumference, both in front and back of the machine. There are three keys to these wires. By working the first key, it becomes loaded with powder and bullets. By working the second it gets ready to the aim. By working the third it fires. It rends the mountains asunder to an extent of 24 feet per short. Used in constructing tunnels in mountains and rocks.

१७. कुलधरयंत्रम्

KULADHARA YANTRAM

This is modelled after a crow. Contains three beaks like those of crows. Inside there is machinery of electricity and so on. At the top there are keys resembling small snuff boxes in which round buttons are inserted. When this machine is fixed on rocks and set to work it expells with the help of its beaks, slabs of stone as per desired dimensions. Cuts out 22 ft. stone in an hour. Of course used in cutting stones.

(*To be Continued.*)

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BEST TIME TO THINK

It has been discovered that sitting is the best position for mental activity. It is less convenient to think on one's feet, although there are exceptions to this rule. Balzac, Gogol and Hemingway liked to work standing at high desks. It is simply bad to work prone. Even for a passive thinking, a reclining position is not the best.

Dr. Nikolai Vvedensky, a Russian physiologist and professor at St. Petersburg University, formulated the key principles of maintaining high work capacity and the brain's creative activity thus: a gradual immersion in intellectual work, smooth, consecutive and systematic character of work, correct and consistent alternation of work and rest, and awareness of the social significance of the work.

Productivity curves were obtained for different types of intellectual work. Of course, they are tentative rather than absolute. Most workers show the highest productivity on Tuesdays and Wednesdays. For instance, approximately identical findings were obtained for the diurnal biological cycle when different groups were observed in different countries. According to the Czechoslovak data, a rise in labour productivity was observed from 9-10 a.m. to 11 a.m. — 1 p.m. It is the "golden period" of uplift and inspiration. The same authors name yet another good period—from 4 to 6 p.m. This is followed by a drop in productivity and efficiency. The worst time is 1 to 3 O'clock in the morning.

One cannot recommend engaging in mental work at night.

It should always be borne in mind that two hours' desk work should be followed by a 10, 15-minute break. "Rest should precede fatigue," advises Professor V. S. Lukyanov, a Soviet scientist.

In addition to physiologists, psychologists and hygienists, mental work problems are now being studied by industrial designers, radio and design engineers. They are creating objects which stimulate intellectual work: convenient long-loved pens, ink of subdued colours, desks with work appeal.

Finally, creative workers should never rush: haste is a variety of laziness.

'Sovietskaya Moldavia'.

DR. ANANDA K. COOMARASWAMY: A GREAT SAVANT

(Continued from last issue)

Its first president was Dr. Rhys Davids, the well-known Pali scholar, and its chairman Sir William Rothenstein. It was during this period that Dr. Coomaraswamy delivered a lecture on "The Study of Indian Art" to the Royal Asiatic Society in London.

The next five or six years found Dr. Coomaraswamy engaged in an intensive study of Indian Art and Religion, during which he visited Poet Rabindranath Tagore at Shantiniketan. In 1917, he was appointed Keeper of Iandian Art at the Museum of Fine Arts at Boston in America.

Five years later, he became Keeper of Indian and Mohammedan Art and in 1933 he was made Fellow for Research in Indian, Persian and Mohammedan Art. Thus for 30 long years, he remained in America with a rare and steadfast devotion to art.

In 1924, Coomaraswamy became the founder and first president of the Indian Cultural Centre, New York, for promoting a knowledge of Indian culture in the United States.

Thereafter, he delivered many lectures on Indian, Indonesian and Far Eastern Art to various learned societies in America.

In 1938, he became president of the National Committee for India's Freedom in Washington, and finally in 1945, two years before his death, he assisted in founding the World Council of Higher Learning, also in Washington.

Dr. Coomaraswamy wrote many brilliant works on art which brought him world-wide fame. As early as in 1908, he wrote a small but significant book entitled, "The Aims of Indian Art." Then came "Art and Swadeshi" in 1910.

This was followed three years later by "The Arts and Crafts of India and Ceylon, his first major contribution to our knowledge of Indian Art.

His "Myths of the Hindus and Buddhists" (in collaboration with Sister Nivedita) brought out in the following year and his "Buddha and the Gospel of Buddhism" writen in 1916 drew immense praise.

"The Dance of Siva" (1918) was, from the point of view of many critics, one of his most attractive creations. He also wrote a number of works in French.

His monumental publication of The Catalogue of India Art (in six parts) was apread over nearly seven years. The last two parts are devoted to Rajput and Moghul paintings. One of his most important works is "The History of Indian and Indonesian Art," published in 1927.

From his work it is clear that Dr. Coomaraswamy was, all through his life, trying to impress upon mankind the vital necessity for art in life.

"Art Contains in itself," he said, "the deepest principles of life, the truest guide to the Greatest Art, the art of living!"

"The true life, the ideal of Indian culture, is itself a unity and an art, because of its inspiration by one ruling passion, the desire to realise a spiritual inheritance. All things in India have been valued in the light of this desire."

What is the aim of Indian Art? Dr. Coomaraswamy answered this question by pointing out that nature is never its aim.

"Probably no truly Indian sculpture," he said, "has been wrought from a living model or any religious paintings copied from life. Possibly no Hindu artist of the old school ever drew from nature at all.

"His store of memory pictures, his power of visualisation, and his imagination were for his purpose finer means: for he desired to suggest the idea behind sensuous appearance, not to give the detail of the seeming reality, that was in truth but maya, illusion.

"For, in spite of the pantheistic accommodation of infinite truth to the capacity of finite minds, whereby God is conceived as entering into all things, Nature remains to the Hindu a veil, not a revelation: and art is to be something more than a mere imitation of this maya, it is to manifest what lies behind. To mistake the maya for reality were error indeed."

The artist, according to Dr. Coomaraswamy, is not a special kind of man; but every man is a special kind of artist, or else, is something less than a man!

The engineer and the cook, the mathematician and the surgeon, are also artists. Everything made by man or done skilfully is a sort of art.

Dr. Coomaraswamy did not perceive any fundamental distinction of arts as national —Indian, Greek or English. For him all art interpreted life.

He believed that the anonymity of the artist belonged to the type of culture dominated by the longing to be liberated from oneself.

"All the forces of this philosopy is directed against the delusion 'I am the doer.' 'I' am not in fact the doer, but the instrument; human individuality is not an end, but only a means."

Dr. Coomaraswamy was intensely Indian in his entire cultural outlook. "The more I know of India, the more wonderful and beautiful appears to be her past achievement!

"If then we would attain the liberty of spirit which is the true end of education, if we would recover our lost character, as orientals, we must turn to India and base our education on Indian ideals."

Indian culture, he asserted, is valid not so much because it is Indian as because it is culture.

Our University, in his view, must be above all a school of Oriental learning, sufficient not only for ourselves, but to attract scholars from all over the world, to learn the wisdom of the East in the East.

Indian art and culture is, he often repeated, a joint creation of the Dravidian and Aryan genius, a welding together of symbolic and representative, abstract and explicit, language and thought.

"We may not forget that in a country like India, any judgment of literacy would be absurd; literacy in the modern world of magazines, newspapers and the radio, is no guarantee of culture whatever; and it is far better not to know how to read than not to know what to read!"

On one occasion, Dr. Coomaraswamy stated that there was scarcely any part of Sinhalese life or religion or art which was quite comprehensible without reference to India.

He considered that the greatness of this civilisation dated from the wave of Indian influence which reached Ceylon through Asoka's missionaries.

"The noblest of Indian epics, the love story of Rama and Sita, united India and Ceylon in the mind of every Indian; nor is this more so in the South than in the North."

All this shows how powerfully these cultural ties between Ceylon and India drew this great man towards his life work—the study of Indian art and culture.

—K.M.T.

MAHARSHI BHARADWAJA
on
YANTRAS
or
MECHANISMS

(Continued)

११. बलभद्रयंत्रम्

BALABHADRA YANTRAM

This is modelled after an inverted metal boiler. 64 feet long and 16 feet wide. On either side there are 16 ploughs 16 ft by 4 ft. wide, fixed. Each plough contains two wings. At the beginning and end of them there are turning screws. Inside there is electricity or steam boiler. There are 24 keys above the machine. At the bottom of every one of these keys there are wheels. By the side there are 32 screws. As soon as they are pressed the machine goes on ploughing the land. When the above 24 keys are set, the machine begins to run. Goes 3 Yojanas per hour. Ploughs an area of 3 Yojanas by 64 feet, per hour. The depth of the mud turned up in the land is 3 feet. Used in tilling the land.

१२. शाल्मलियंत्रम्

SHALMALI YANTRAM

This machine in square is shape and white in colour as of the flower of acaria Seeressa. At the top there are sixteen keys each intended for a definite work. By turning the first key, there appear a pair of hands resembling the trunks of elephants and they can hold a weight of hundred Ratals. By working the second key that weight will be placed wherever necessary. The other keys are intended to carry up weights from deep water, and to arrange pieces of stone, timber or the like in or above water in constructing bridges or so. It can also bring down weights from a height of 200 feet.

१३. पुष्पकयंत्रम्

PUSHPAKA YANTRAM

This is crescent in formation. It is provided with many cradles suspended to it. There are 14 of them on each of the side ways and 8 in the middle, suspended. In those of the right hand side there are machines resembling pigs, while in those of the left wing there are sawing machines. In those of the middle there are screwed wheels suspended to chains. There are two screws attached to every one of these wheels. This machine is to be in a place where timber is to be cut and sawn. If the first key of the upper wheel is turned the above said pigs come down one by one. By working the second screw the pigs fall at the trunk of trees, beat them and cut them with tremendous noise and produce enormous quantity of smoke and fire. This fire spreads to the extent of 16 miles around, burns up all waste matter on land and clears the area. By the action of the fire on trees, the oil and so on will be extracted and stored up in bottles placed at the bottom of those trees. The heat of the fumes of the fire renders all the trees in that area, soft like a plantain. The leaves of the trees fall down. By working the third key some more pigs come down and roam about that place exhaling tremendous breaths. Owing to this wind blown the ashes of that area will be swept off and the land cleared. In the same way, if the key on left side be turned, the saws from the cradles come down one by one. By turning the first screw of that wheel the saws will get themselves ready at the place of the trees where they are to be sawn. By working the second screw the trees will be cut down to pieces. By working the 3rd

screw, the saws will go back to their cradles and from them pairs of hands like the trunks of elephants will come down. These pairs of hands will collect the pieces of timber that are sawn down. This machine weighs 180 Ratals. Can travel in forest with the help of steam power. It is a machine to be fixed to earth. It can saw 3200 Ratals of weight of timber per hour. Used in hewing and sawing timber in large quantities.

१४. अष्टदलयंत्रम्

ASHTADALA YANTRAM

This machine is modelled after a lotus containing 8 petals. Under each of these petals there will be an enclosure. In each of these enclosures there will be the 8 things viz smoke, electricity, water vapour, air, Rushakam, Vishasaram, Manjusham and Katusaram which are described in Meghotpati Prakaranam. There is the key in the centre of the lotus. In it there are eight screws for the 8 petals. By working any screw the things that are in the connected petal will go high above and form a cloud. By working the central key fumes like solar rays will be given out. As soon as the heat of these fumes act upon those clouds formed before, they begin to rain. This machine is specialized to get rain.

१५. सौर्यायनयंत्रम्

SOURYAYANA YANTRAM

This is like a pillar 116 feet high and 58 feet in circumference. At the top there is a hollow like a mortar. In that mortar there is a sieve containing holes and made of glass of the 96th class called Somapa. From this sieve in this pillar there are twelve machines in order. Above the sieve there is a covering of 97th class of glass called Somasya Darpana. Above this covering there is a glass wheel called Kumudinee containing spokes made of 98th class of glass called Chandrika Darpana. In the twelve points of this machine there are twelve upper screws and twelve lower screws. By turning the first screw, the contents of the machine such as electricity, cold fluid, Shaitya Drava, Sudha Musbee (सुधामुषी), Soonruta (सूनृता), Poushkalee (पौष्कली), Pranada (प्रणदा), Dravinaamrutha (द्रविणामृता), Sooranee (सूरणी), Jambaalee (जम्बाली), Lulita (लुलिता), Vaachaklavee (वाचक्लवी) Gavyusha (गव्यूषा), rise up in their definite proportions. Through the cylindrical tubes which are fixed to the wheels of the sieve these powers pass and touch the glass covering above. By turning the electric screw then, the wheel turns 1192 rounds in a minute. Then a power called Someeya (सोमीय) of the lunar rays is attracted by this wheel and it gets down through the sieve. Thus the power fills in the bottle below in the form of gas. It must be kept air tight. Its use is this. When such limbs as head, hands, feet or so of a person are cut off, the limbs are to be fixed to the right place of the body and the body kept in a box. The body must be wrapped in a covering of the bark of a plant called Vaarshneeka Valkala (वार्ष्णीक वल्कल). When to such a body the above Somadrava gas in injuncted 5 Rajanikas, the body is resusciated. This must be done within five minutes after the injury is done. Used in setting the cut limbs right, or resuscitating the persons killed, in the above manner.

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RATIONALIST

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VOL XXXV No. 49] Monday 7-6-1976 [PRICE NP. 0-10

"RELIGION"

1) Ruskin—anything that makes religion a second object, makes it no object. He who offers to God a second place, offers Him no place.

2) H. G. Wells—Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no begining, he works to no end.

3) Bunsen—Culture of intellect, without religion in the heart is only civilised barbarism and disguised animalism.

4) Edmund Burke—Religion is the basis of civic society, and the source of all good and of all comfort. True religion is the foundation of society, the basis on which all true civil Government rests, from which power derives its authority, laws their efficiency, and both their sanction.

5) Carlyle—What greater calamity can fall upon a nation than the loss of worship!

6) Bacon—they that deny a god, destroy man's nobility, for clearly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit he is a base and ignoble creature.

7) Anonymous—Religion is to be lived and not professed. But generally it is better, far better to profess religion than to deny it.

8) Anonymous—In this moving world man must move onward towards perfection, or backwards towards the Devil!

From "Truth", Calcutta.

"SAINTS, MYSTICS AND MIRACLEMEN"

(M. P. Pandit, Pandichery)

Sometime back the Illustrated Weekly of India featured a series of articles on many of the current Gurus and Godmen of India. Most of them were written by Khushwant Singh in his usual engaging style.

Reading between the lines, one could see that—despite his loud protests of having no belief in God or the spiritual Reality—something in him was awake and was seeking for Light.

I remember writing to him at that time that those writings confirmed my perception that he was not as bad as he pretended to be, and that the Hound of Heaven was sure to overtake his fleeing external self before its present journey ended. Of course he did not publish it. But his introduction to the book under review registers a further step in the evolution of his hidden soul.

With remarkable understanding he writes that he does not consider the "miracles" to which he has been treated by some of the men he has met as "real evidence of spiritual powers". He admires those who embody godly qualities and spread the Compassion of God through their acts as "worthy of worship". He is quick to seize upon the direct responses of the soul and highlight them in his narrations (vide page XIV).

It is a pity that Khushwant Singh's own writings on some of these saints (especially on Swami Muktananda) are not included in this book; instead there are contributions by their respective devotees. For a proper assessment of such personalities the impressions and reactions of uncommitted persons are more helpful. However, to come to the contents of the book.

There are twelve chapters on the various Gurus and mystics who occupy the front stage of the religious-cum-spiritual India of today. Readers would certainly miss some of the genuine saints in these pages, but we are assured that is purely for want of space, (or perhaps for want of popular appeal).

Satya Sai Baba and his wellknown miracles, his concern for the suffering and the downtrodden, and his efforts to restore to men faith in God. are portrayed adequately in the first article by Ratan Lal. The writing on Acharya Rajanish, particularly the account of his past births and the four-limbed discipline of meditation (including the famous 'let go'), is interesting.

Anandamayi Ma emerges in her towering spiritual eminence. The lesser known Sadguru Nirankari and Neelakantha Tataji receive their due recognition. Sri Dattabal and his philosophy of Love, Swami Muktananda and his way of Shaktipat, Swami Prabhupada and his world-wide Krishna-Consciousness movement, the Radhasoamis of Agra and Beas, all of these are pressented in a satisfying manner. There is, of course, Balayogeshwar (now dethroned by the Mission) interviewed by the editor himself.

The last chapter is devoted to Mother Teresa whose humanitarian work comes in for full-throated appreciation by Khushwant Singh though the imp in him asks her, "There are too many poor and destitute in the world today, how much can you do for them?" She replies: "It may be only a drop in the ocean, but if that drop was not in the ocean, the ocean will be less because of that missing drop."

A readable and informative book which everybody cannot possess because of its high

price; but one can certainly borrow and read it with profit—at the lender's risk.

In the Kannada rendering of the book "Anjali" published by the Mahatma Gandhi Memorial College of Udipi, some years ago, there are forty life-sketches of saints and leaders of thought during the last thirteen centuries in India, from Adi Sankaracharya to Gandhi.

The life-accounts highlight the value of prayer and devotion in the evolving life of man.

Many are the interesting anecdotes and points of information in these contributions by various writers. In the chapter on Vivekananda, for instance, it is related how once at Banaras, a group of monkeys started following him when he was returning from a temple. On his trying to run fast to escape the monkeys, an old Sannyasin called out: "Stop, always face the animal!" Vivekananda gave up fear and did as advised. All the monkeys fled. Years later, the Swami was to recall this incident and exhort: "Confront nature, confront ignorance, confront Maya. Never flee from them."

Also interesting is an episode in the life of Bhakta Meera. It appears that when she was in Brindavan, Jivagoswamin would not see her as she was a woman, Meera sent word: "Is he a man (Purusha)? In that case he has no need to come to Brindavan. For in Brindavan Sri Krishna is the only Man."

And there are many other fascinating details about saints like Nityananda. Every page is informative and enlightening. Though the writings are meant to give a direction to the youth of the country, they will be welcomed and read with profit by every one who comes across the book.

Purporting to be a dialogue between God Shiva and Parvati, the Guru-gita (in Sanskrit) is a classic text extolling the role and importance of the Guru in spiritual life.

In the ancient tradition embodied in this work the Guru is even more important than the father; for the father gives only a physical birth (with all its complications!) whereas the Guru gives a spiritual birth leading to liberation from the bonds of Maya.

Not only that, the Guru is of more consequence than even God himself, says the text; for if the God were to be displeased, the Guru can certainly help avert the ill-effects of that displeasure, but should the Guru be displeased, not even God can help.

The Guru-gita consists of 182 verses in different metres. The present work contains all the verses in Sanskrit (both in Nagari and Roman scripts) and an English rendering of the author's commentery in Marathi.

The commentary is fluent and leaves few points untouched. The Guru-gita is not merely a laudation of the Guru but also a handbook for yoga-sadhana. The essentials of Vedanta, the main principles of Patanjali's Ashtanga yoga, the wisdom of the Bhagavad Gita and the practical knowledge of the Tantra—all these are woven together to form a reliable manual for sadhana.

Verse 76, for examples, makes a profound statement: the root of meditation is the from of the Guru, the root of worship is the Guru's feet; the root of the mantra is the Guru's word, the root of liberation is the Guru's Grace.

One understands the full import of this famous declaration when one realises in experience that progress in sadhana does not proceed on one's own strength, but by the Shakti of the Guru implanted in the disciple at the time of the initiation.

(To be Continued)

The International Academy of Sanskrit Research
Mysore
India.

Gothenburg, Sweden.
76-05-10 (May 10th)
Our ref: LE-FT

Dear Sirs,

About 20 years ago, a serious and noted researcher and scientist here in Sweden, Henry Kjellson, compiled many year's findings into two books about lost technologies in pre-history. It has seemed a pity that his factual and fascinating study has not been given as large a reading as possible, and to this end an English translation is being prepared. Because of the time passed, the translators also wish to present updated and new information where applicable in order to follow the intent of the author. We the translators see this as a much needed 'scientific' complement to the much publicised findings of e.g. Von Daniken, which until now have dominated publications in the matter in English.

One of the more interesting items involved, is the reference to your Academy, and the translations it has undertaken. Mentioned by Kjellson is the work "MAHABHARATA", which although translated 1883-6 you might have some additional information on (such as where one might find these 15 volumes for study), and your translations "AERONAUTICS" by Maharshi Bharadwaja and a similar work in two parts "ABDHIYANA" / "AGNYIAN" by Kumbhodbhawa Agastyamuni. A part of "AERONAUTICS" is shown in Von Daniken's book "In search of Ancient Gods", and we wondered if you can undertake to make available to us these translations. Any work which has been done since then would also be of immense interest in so far as it is relevant to the theme of ancient technology.

Should your time allow, and the requested material be of considerable volume then perhaps you could advise us as to the amount and cost of mailing copiee or extracts to us beforehand, otherwise we would be extremely grateful if you as soon as possible could send us such information you have available.

It is with great interest we await your reply.

Sincerely,
Bo Leuf
Translation and Editing.

Reply to:
Bo Leuf
Chalmersgatan 29
s-411 35 Gothenburg
SWEDEN.

W. Galicki
Denman Island B.C. VOR 1To
Canada.

March 7, 1976.

The International Academy of Sanskrit Research
Mysore, India.

Dear Sir,

In the process of prehistoric research on aeronautic activities by extra-terrestrial cosmonauts on our Earth I am seeking your help and support.

I would like to get in possession of an English translation of the sanskrit text "Aeronautics" by Maharashi Bharadwaja.

Also any information you have on the alleged presence of strange visitors from outer space in historic and prehistoric time would be of the greatest importance to me.

Any results of my research data on this su', ect, I will submit to your Academy in exchange.

Looking forward for your reply I remain

Sincerely yours,
W. Galicki.

Tiruvanmiyur
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KALAKSHETRA

Date 15-5-1976

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"SAINTS, MYSTICS AND MIRACLEMEN"

(M. P. Pandit, Pondichery)

(Continued from last issue)

It is a special feature of the Guru-gita that behind the exterior of apparently repetitive verses of praise of one's Guru a good deal of occult and yogic tradition is preserved. The commentary in this book gives a peep into this treasure and makes its study worthwhile.

The author of "Man's Search For Meaning," a Jewish doctor, was held in some of the worst concentration camps by the Nazis during the Second World-War.

He had opportunities to observe human nature at its worst and also the resistance put up by human life against odds in order to survive. He describes how even after prop after prop was taken away from the unfortunate victims of the Nazi terror and death stared them in the face, still they would not give up the fight. Some inner strength would surge forward and the only one per cent chance of survival was hugged to.

The doctor has analysed human behaviour at its sheer nakedness and come to the conclusion that the drive for the meaning of life is at the root of the will to persist. He calls this theory logotherapy, and after his fortunate discharge from the camps, he has developed his findings and perceptions into a regular psychotherapic science.

As Dr. Allport states in his introduction: "To live is to suffer, to survive is to find meaning in the suffering. If there is a purpose in life at all, there must be a purpose in suffering, and in dying. But no man can tell another what this purpose is. Each must find out for himself, and must accept the responsibility that his answer prescribes. If he succeeds he will continue to grow in spite of all indignities. Frankl is fond of quoting Nietzsche, 'He who has a why, can bear with almost any how."

Dr. Frankl cites several clinical cases in his experience in support of his approach and carries conviction. Here is a book that adds a new dimension to human knowledge.

THE LEFT HAND

Left-Handedness is hereditary, and seems in the main to be communicated to children by left-handed mothers. But why an increasing percentage of the population should naturally find it easier to use their left hands is not known.

Some anthropologists believe that right-handedness at some period overtook ambi-dexterity, or two-handedness. In the Stone Age, they tell us, men used their left hands just as much as their right hands.

When bronze implements were fashioned, fathers passed on their skills to their sons, teaching them to use tools with the same hand as they did. But why did those fathers choose the right hand? No one knows exactly.

But primitive man was a warrior who used his right hand to hold a weapon, while his left hand instinctively protected his breast and heart, Primitive man believed that the heart was on the "left" side of the body - though it is, in fact, only very little left of the centre.

The primary use of one hand, it is now realised, is always controlled by the opposite side of the brain; you are left or right-handed according to which side of your brain is dominant.

In the right-hander the left side of the brain is more developed, and in the left-hander the right side is dominant. One reason why so many people are right-handed is that they see things more quickly and easily with the right eye than with their left.

To a large extent the old prejudice against left-handed people—expressed in the words "sinister" and "gauche"—has faded. Not many years ago left-handedness was supposed to go with low intelligence, bad luck, even criminality—mainly because society tends to oppose any characteristic which it thinks "different."

The right to be left-handed is still not easily won, in a society in which, traditionally the terms "dexterous" and "dexterity" are a psychological pat-on-the-back for the right-handed.

Psychological damage lasting many years used to be done to left-handed children forced always to write with the right hand.

Typical was the case of a clumsy, backward child brought for medical examination. It was found that the mother had sternly discouraged the child's left-handedness from the beginning—and the result was a nervous stammer. The mother was persuaded to agree that the child should be re-trained as a left-handed.

After an early period of confusion, the little girl learned to write, sew and knit the other way round—and the stammer was almost completely lost.

Psychologists explain that a stammer of this kind is the child's way of showing his resentment at an irrational society which insists that he uses his right hand when he wants to use his left.

Adults, however, can change their "handedness" without mantal complications of this kind: their troubles arise in coping with a right-handed workaday world.

Some of the tools of certain trades are so "right-handed" that the left-hander cannot enter these trades at all. The left-handed draughtsman will find that T-squares and other instruments are the wrong way round: in a factory left-handers will have difficulty in coping with many machines.

Today, however, there is a Society for Left-Handed Golfers and one British bank has obliged left-handed customers by providing left-handed cheques, with the stubs on the right. But in most other things the left-hander has to battle as best he can in a right-handed world.

Left-handers, for instance, can have an embarrassing time at a crowded dinner-table, as they often have to reverse knife and fork, with consequent elbow-risk with their neighbours. They are therefore grateful to hostesses who put them either at the end of a table or leave them plenty of room for manoeuvres.

Many famous people are either wholly or partly left-handed. It is not well-known that the Queen—is partly left handed.

When she cermonially plants a tree she changes the usual grip on the spade and holds it with the left hand at the top and the right hand forward—as do both the Queen Mother and Princess Margaret on similar occasions.

Greta Garbo, Judy Garland, Charlie Chaplin and Ray Milland are among film stars who are left handed.

Great artists and writers fortunately, have never been inhibited by left-handedness. They have included Michel Angelo and Leonardo da Vinci.

Leonardo was so left-handed that he wrote in "mirror" writing—that is, from right to left, instead of from left to right. All his diaries were in "mirror" script—a fact which was not realised for some time: they were thought to be in code. Another famous "mirror" writer was Lewis Carroll, who used to write "looking-glass letters" to his child friends.

ECONOMY

The following notification has been issued in the little West German town of Sankt Ingbert: "The poor financial state of the town of Sankt Ingbert has made it necessary to drastically reduce appropriations for the public library. The chief librarian requests, for austerity reasons, that the subscribers read books more slowly in order to prevent them from becoming too ragged."

THE REASON

On Saturday, May 1, the clergy of Naples were both shocked and worried by the failure of the blood of St. Januarius, kept in a glass phial in the city's cathedral, to liquefy as it should do on that day to indicate the saint's goodwill towards the city. It was at first thought that the miracle was simply "late," but nothing happened on the next day either. The faithful began to ask why St. Januarius had turned away from their city. Cardinal Ursi, Archbishop of Naples, attributed the failure to the people's "selfishness, violence, sensuality and envy," as well as to their support of the bill permitting abortion. Incidentally, there were instances of the blood liquefication "miracle" taking place three times a year.

TAX MANIA

To improve their financial position, the U.S. city councils are thinking up all sorts of ways of replenishing their empty coffers. In Boston, Massachusetts, for instance, the owners of dogs are fined if they—that is, the dogs—foul city streets and squares! The "New York Times" reports that the very first month this measure was in force it brought in more than $ 1,000!

TOKEN CUT

The economic crisis spares no one. Even Harold Geneen, President of the International Telephone and Telegraph Corporation, was forced to cut his own pay by $ 13,000. All he received in 1975 was $ 776,000!

THE TICKING GIFT

During the European Economic Community summit in Luxemburg the British Embassy received a parcel for Prime Minister Harold Wilson, who had by then announced his impending retirement. The parcel said it was frotn Predident Valery Giscard d'Estaing. The Embassy staff took alarm when they heard a suspicious ticking sound coming from the parcel! At first they wanted to throw the dangerous parcel into water and then called in a demining specialist. The parcel was opened and was found to contain a watch with a note from the French President! It was his farewell gift to Mr. Wilson!

MODEST PAY RAISES

The "International Hearld Tribune" recently published figures completely refuting claims that there are no pay increase in the United States. For instance, the pay of James McDonald, Executive Vice-President of General Motors, increased last year by 152 per cent to $ 403,125 a year, and that of Elliott Estes, GM President, by 106.9 per cent of $ 488,750. Charles Bluhdorn, Chairman of Gulf and Western Industries, Inc., got a raise of 53 per cent.

GROWING EVIL

Alcoholism is becoming a national tragedy in Austria, writes the Graz "Neue Zeit." The paper says that the annual per capita consumption of wine increased from 15 litres in 1950 to 50 litres in 1975. There are now more than 100,000 alcoholics in the country!

RESEARCH

Two researchers of Brooklyn College decided to see how New York subway rides effected passengers. For their experiment, they took 25 rats, put them in cages and then vibrated these cages and played recordings of subway sounds at realistic noise levels. Four of the rats died within sixteen weeks. They just could not bear being put through an hour-long "ride", morning and evening, Monday through Friday!

FAME

With Shakespeare's putative birthday drawing near, the London "Sunday Times" decided to ask ten-year olds from St. mark's School in Liverpool what they know about the great writer. "Nutin," Maxime Vlasman said frankly. "He made films, he was in lots films," said schoolmate Peter Weston. "I think he wrote 'Swan Lake,' about swans dying. He was a famous playwright", declared Paul Edwards.

SLEEP LEARNING

You can learn French (or any other language) without tears by means of a new device, a tape-recorder that gives lessons while you sleep. By quietly repeating words, facts and figures this method claims to have enabled students to learn languages in a minimum amount of time and others to master technical and scientific data. With its help actors have even learnt their roles when asleep. The possibilities of this revolutionary concept of learning are outlined here.

The latest pseudo-scientific craze to originate from America seems almost too good to be true: you learn permanently, simply and without any difficulty all the things there is never enough time for in your daily life—while you are in bed asleep at night.

By means of a tape-recorder on the bedside table and a small microphone-speaker under the pillow, foreign languages, plays and poetry, speeches, the Morse code and technical data of every kind is fed permanently into the sub-conscious by continually-repeated messages during the hours spent asleep.

By quietly repeating words, facts and figures into the never-sleeping brain, it is claimed, anyone of normal intelligence can learn anything in the minimum of time. Studies that take years may be mastered in a few days or weeks—at a very low financial cost and none at all in health and mental vigour.

This "revolutionary new concept of learning," as its sponsors call it, has apparently been known to science as a definite possibility for some time, but until recently has been taboo to the innocent layman, who was held by the experts to be "not yet ready for so new and so startling an approach to learning."

Many sleep-learning experiments were conducted under top secret conditions in World War II, and it is said that numbers of U.S. service officers were taught foreign languages thus in only two or three weeks, while secret agents of the Office of Strategic Services (OSS) were imbued with the accents, habits, customs, slang, etc., of the countries they were to do espionage work in, entirely by this method.

More recently, famous Chilean operatic singer Ramon Vinay, booked to sing "Carmen" at La Scala, Milan, sleep-learnt the Italian version in a week, and sang it in perfect Italian, his thick Spanish accent entirely gone!

The noted aircraft designer Alexander de Seversky claims to have lost his native Russian accent and mastered "pure English" in this way, and it has been reported that singers Rudy Vallee and Bing Crosby and actress Gloria Swanson have used it to learn lines and lyrics in a very short time.

In America, we are told, professional singers and actors are turning increasingly to the "still small voice" beneath their pillows to memorise their parts, especially in musicals, while TV actors, with only a week between shows, are finding it indispensable.

(To be Continued)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

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J. F. Blumrich
Laguna Beach
CA 92651 USA.

10 June 1976

Mr. G. R. Josyer
Director, International Academy of Sanskrit Research
100 Feet Road, Mysore-4, India.

Dear Mr. Josyer,

Your most kind letter of 7 May arrived safely, and I wish to thank you and Dr. Tirunarayanan very much for the attention and careful study you have given my many questions.

It will always take time to do such work properly; so I was not expecting to receive your answer soon. It will now be some time before I can report some progress, and I am quite sure that I also will come with a few additional questions.—In fact, I have one of them ready today: The plane of the wings is shown in the drawings to be perpendicular to the longitudinal vehicle axis. Question—is this definitely stated in the text or could the wings be oriented differently? That is of quite some importance.

Please allow me to congratulate you on your 85th birthday, and to add my most sincere good wishes for your health and continued important work.

With my kindest regards to you and Dr. Tirunarayanan,

Very Sincerely,
J. F. Blumrich
(Scientist, NASA)

SLEEP-LEARNING

(Continued from last issue)

How exactly does one sleeplearn? There is really nothing mystical or magical about the system, which is based on the firmly-established fact that during sleep, the human brain is never entirely switched off. The conscious mind closes down, but the subconscious remains active, conjuring up dreams, may be, juggling with (and often solving) harassing daytime problems, keeping alert perhaps for small selective sounds (the baby coughing, for example).

In this way the subconscious mind is thus receptive to new knowledge, indeed to almost any ideas or persuasion. The invention can apparently also have a therapeutic value, inducing people to stop smoking, drinking or drug addiction, or ironing out psychological difficulties of many kinds.

On the bedside table stands the compact little tape-recorder, previously loaded up with specially-prepared LP tapes of the subject under study, graded according to level and usually recorded to give perhaps fifty or more repeats. Alternatively, a small multi-speed gramophone may be used, playing LP discs of similar content. There is also a built-in electric clock time-switch, so that the "lessons" may run for fixed periods, if not all night.

With the tape-recorder, the student can make his own tapes, recording anything he may want to learn or memorise—speeches, sermons, equations, facts, improvements to his vocabulary, lines of poetry and so on.

From this apparatus a short flex runs to the flat under-pillow speaker so designed that it won't be uncomfortable to lay the head on, and will produce only sufficient volume for the subject to hear, yet clearly enough through the inevitable muffling of his pillow.

Then, once he is soundly asleep, say half-an-hour after dropping off, the insidious pre-recorded voice begins its series of whispered messages. Usually these repeat the main facts or themes with timed regularity, so that the subconscious has no excuse for not thoroughly absorbing them. On waking, the normally refreshed subject finds to his natural astonishment that lists of French verbs, lines of poetry, sales figures and chemical formulae formerly unknown, are clearly implanted in the memory.

With a few weeks' unbroken "treatment," it is claimed, such difficult subjects as Mandarin Chinese or Differential Calculus become child's play to all but the few morons who will never learn anything, anyway.

According to the "Wall Street Journal," upwards of 100,000 people are currently sleep-learning in the U,S. Mushroom manufacturers of special discs and tapes are springing up, and the tape-recording side of the subject is being closely allied to the general recording, Hi-Fi and sound reproduction boom chiefly encouraged by young people.

Besides languages of all kinds, people are greatly increasing their vocabularies, putting right speech defects, memorising sales pattern and the like.

Others are listening subconsciously to gramophone records designed to cure insomnia, claustrophobia, shyness and the rest.

One firm's catalogue, as well as listing academic discs, offers records with such alluring titles as "Magnetic Personality," "Financial Success," "Affirm That You Can Speak! Sing! Sell," "Creative Inspiration

(Continued on Page No 4.)

OLDEST MOTHERS

Doctors are trying to discover the oldest woman in Britain to become a mother.

If she can prove she has had a baby after the age of 53 years seven months and 12 days she will qualify for a prize of 25 guineas (Rs. 570). For that is the age at which Mrs. Gosney of Knottingley, Yorks, gave birth to a baby in 1906. Her husband was 76.

The oldest mother in Britain is Mrs. Emily Brown of Manchester, who gave birth to a half-pound baby in 1949 at the age of 51.

There have been older mothers. The Bible tells us that Sarah bore Abraham a son when 90, and between the wars, in Guayanas Somora Mexico, a woman with a family of 15 gave birth to a son at 88. The European record, however, is held by a Yugoslav who in 1936 produced a son at 74, forty years after her last child was born!

The oldest known mother was Margaret Krasiowna of Konin, in Poland, who died in 1763 aged 108. According to Eaton, she was 94 when she married her third husband, Kasper Raycol, aged 105. The union lasted 14 years, during which period she bore him two boys and a girl!

Eaton says: "The three children from their very birth bore evident marks of old age, their hair being grey and a vacuity appearing in their gums, like that which is occasioned by the loss of teeth, though they never had any. They had not strength enough, even as they grew up, to chew solid food, but lived on bread and vegetables. They were of normal size for their age, but their backs were bent, their complexions sallow, with all the other external symptoms of decrepitude.

"Though most of these particulars may appear fabulous, they are certified by the parish registers of the village of Czywusyzn in the district of Stenck in the palatinate of Sandomierz." Raycol died aged 119, soon after his wife.

Normally, women are able to bear children in their early teens, but authenticated cases exist of mothers under the age of ten. The world's youngest mother, Lina Medina, became pregnant at 4 years and 11 months, and after eight and a half months Dr. Gerado Losada delivered a son by means of a Caesarian operation in order to save her life.

When on September 23, 1933 the infant was born, Dr. Losada stated: "We are assured by the girl's development that she is less than six years old, making this case astounding!" Apparently an excess of calcium in her body enabled Lina to bear a normal child.

And the cause of her pregnancy? Her mother was sure that Lina was a victim of the Evil Eye, or had been possessed by the 'Tiracha' snake which the Indians believe is capable of causing pregnancy in women who sleep out in the open. Medical authorities, however, consider this unlikely.

Most women cease to bear children before they are fifty but apparently there is no limit to the age at which one can become a father! Men in the eighties and nineties have fathered children, and a few have been virile centenarians. And—there is no limit to the number of children a man can father. Some African potentates have produced small regiments, but rarely more than 20 or 30 from one wife!

Though Solomon had 700 wives and 300 concubines, his interests were too varied to enable him to produce the world's record family, which is held by Mulai Ismail, one of the great Sharifian emperors who ruled Morocco for 57 years.

He had hundreds of wives, as is the custom in that part of the world, and when

he died in 1727 this hardy patriarch left behind a total of 548 boys and 340 girls, a record likely to last forever!

The famous Pharaoh, Rameses II, fathered 111 boys and 51 girls; and Rama V, or as he is better known, King Chulalongkorn of Siam, who died in 1910 and had 3,000 wives, fathered a disappointingly small family—only 134 sons and 236 daughters!

There are a few authenticated cases of European women who have had more than 50 children. Mrs. Bernard Scheinberg, who lived on the German border of Austria, gave birth to 69 in her 56 years on earth and never had a single birth! There were four sets of quads, seven of triplets and 16 pairs of twins!

Bernard Scheinberg married and had 18 children in his second wife.

He died during the war but when he was 77 he prided himself on holding the European record, with 67 of his 87 children alive!

Another, reported in the "Journal Of The American Medical Association," is that of an Italian who in 33 pregnancies bore altogether 53 children It is debatable whether such fecundity is a blessing, and apparently a Madame de Maldemeure did not think so. Her case, recorded by Dr. Ambroise Pare, the Father of Modern Surgery, is unique. In the first year after marriage she gave birth to one child, twins in the second year, triplets in the third, quadruplets in the fourth, quintuplets in the fifth, and in the sixth year she died after bearing six children!

One woman, Anna Roemer, gave birth to seven children—2 boys and 5 girls—on January 9, 1600.

Men remain potent for far longer than women Pierre De-journal of Barja Vivarais, for instance, was the father of only three children—but, the first was born in 1699, the second in 1738, and the third in 1801; so the eldest brother was 102 years older than the youngest! This tough old man married his third wife at 120 and died at 129!

Another famous parent was 'Busy' Bishon Heinrich of Littich, Belgium. He was the father of 61 children, but earned the nickname 'Busy' for quite another reason!

H. D.

(Continued from Page No. 2)

and Peace of Mind," as well as courses designed to cure children of such defects as stuttering, bed-wetting, nail-biting and lying. There are even what are called "Scientific Prayers" on tape for the sleeping devout!

All these subjects, it is averred by the increasingly successful commercial sponsors, might as well be crammed into our long-suffering brains so that the time we spend asleep is not wasted. After all, they say, we have to sleep, so why not use the time to amass more knowledge, more information, more skills?

Doubtless it will not be long before the craze catches on in other parts of the world, and it seems sufficiently serious to demand the closest enquiry, though only by trial and experience can its long term effects be judged. Meanwhile, one's natural fears of a seemingly unnatural, certainly insidious and easily abused method of getting at people's minds (think what could be done in prisons, boarding-schools and hospitals) are tempered by the thought that with increasing leisure, man's greatest need will be just more knowledge, information and skills!

D. G.

SEEING BY FINGERS

A housewife whe can "see" through her fingertips is baffling U.S. doctors.

The woman has an uncanny ability to identify colours in the dark merely by touching them.

A psychology professor at a New York university, Dr. Richard Youtz, tested her for 60 hours, then called her ability "mysterious."

Because of his findings, a big scale scientific investigation has been launched, backed by the U.S. National Institute of Health.

Dr. Youtz is now testing other people. He said he hoped that the explanation—if found—could be applied to help blind people to read.

The woman is Mrs. Ferrell Stanley, of Flint, Michigan. She has no idea how she can distinguish between colours

"Light colours are smoother or thinner or lighter in weight," she said. "The dark colours are thicker or rougher or heavier. Red, blue, and green just feel like red, blue, and green !"

Dr. Youtz has found that, of a total of 135 other people now being tested, between five and 15 per cent appear to have a similar ability to "see."

He said his research began when scientists in the Soviet Union reported finding a 22-year-old Russian girl who could read ordinary print with her fingers while blindfolded.

Confirmation came from the Soviet Academy of Sciences. The Russians claimed that one person in six had the same ability.

Dr. Youtz was one of many U.S. doctors who remained openly sceptical.

But then a friend, a professor of economics, told him about an incident back in 1939, when a schoolgirl had identified objects while blindfolded and had also picked out the colours of the objects ! The girl could do this even when a bag was tied over her head.

Dr. Youtz, said: "I was nagged by the question: Do you have an open mind ? "So I decided to find this girl and test her."

He found her in April 1963, and has tested her often since then.

He uses a light-tight plywood box painted black inside and out. It is fitted with double-thickness black velveteen sleeves with elastic at the wrists.

Mrs. Stanley puts her hands into the box, and then identifies colours with amazing certainty!

She has to rub the materials in the box with her fingertips from 30 seconds to two minutes before she can state the colours.

In some cases she handles coloured pieces of cloth.

In others, plastic or glass is placed over coloured paper—to prevent the possibility that different textures tell her the different colours.

On a recent test, 14 pieces of cloth were put in the box, two pieces each of red, yellow, green, blue, purple, black and white.

The test was run three times. Her score was 11 out of 14, then 13, then 12 identified correctly. Her only mistakes were confusing white with yellow.

The odds against her making the right choices by chance were several million to one, Dr. Youtz said.

He has discovered that under certain conditions, Mrs. Stanley's ability disappears.

If the objects are cooled below 75 degrees Fahrenheit, or warmed over 90 degrees, her identifications are no better than chance.

He is continuing tests with her to discover whether her ability depends on any kind of photo-electric phenomenon.

If he can discover the stimulus that makes her react to different colours, he hopes to build equipment to help the blind read.

D. W.

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ADVICE

The constantly increasing instances of kidnapping in Italy have impelled the Ministry of the Interior to issue a booklet advising potential victims what they should do to avoid being abducted. First of all, they are advised not to lead a life of ostentatious luxury that might attract the attention of kidnappers. Then, they should be very careful and hire discreet people who will not divulge their financial affairs, and go to office by different routes.

POLICE COMMISSIONER

Los Angeles (U.S.A.) was recently visited by the general commissioner of the Guatemalan police. The visit did not pass unnoticed. And here is why. In one of the stores he saw the kind of handkerchiefs he wanted, took a dozen, and "forgot" to pay for them. He was caught in the act and fined!

HENS AND COCKS

The Bonn magazine "German Poultry and Hog-Breeding" recently reported on a successful study undertaken at Stuttgart-Hohenheim University. It showed that in pecking grain "hens display much better marksmanship than cocks." Their pecking brings results 82 times out of 100, whereas cocks are successful only 52 times! It is not known what particular theoretical conclusions have been drawn.

SERVICE ITS MOTTO

Brazilian press recently carried news about a restaurant owner who, in an attempt to attract customers, 'hired' a monkey to serve in his restaurant. As time passed, the novelty lost its attraction, but, however, the restaurant in RIO-DE-JANERO is doing a roaring business. People are attracted not by the novelty but by the quickness of service. When the customer places his order-card on the tray, the monkey immediately takes it to the kitchen and within a few minutes it brings the ordered food!

SO SCIENCE IS HOAX

Can a man, without human or mechanical aid, rise from the ground and float in the air? Scientists have said that this apparently supernatural feat is possible. Some eminent men say they have actually seen it happen.

The man who did it, writes "Reveille" was a young Scotsman named Daniel Douglas Home, born near Edinburgh about the middle of the last century. His father was the son of the tenth Earl of Home.

At the age of nine, Daniel was taken to Connecticut, U S.A., by his aunt. While still in his teens, he noticed that inanimate objects had the habit of becoming restless in his presence.

One day, sitting in an armchair reading a newspaper, he noticed that a small table in the far corner of the room was gradually sliding in his direction. Panic-stricken, he jumped from his chair and fled!

After that, movements of furniture bacame almost commonplace. Tables and chairs moved about the rooms without the least encouragement. "Spirit rappings" were heard all over the house, to the discomfiture of everyone, including Daniel himself.

His aunt was terrified. She called in the clergy of all denominations to exorcise the spirits—but they failed.

Things reached such a pitch that the aunt decided that the house wasn't big enough for all of them. Either the spirits departed or her nephew must. As the spirits apparently failed to take the hint, Denial had to pack his bags and go!

But by now his fame had spread. Rich people offered the young man the hospitality of their homes. So it was that Daniel embarked on what amounted to almost a lifetime of living in other people's houses.

While a guest of wealthy Rufus Elmers, in Sprinfigeld, Massachusetts, Daniel was visited by distinguished scientists from Harvard University.

Afterwards, they signed a statement to the effect that, "among other phenomena, they had seen a table rise from the ground and remain suspended in air for almost half a minute in a brightly-lit room. They swore that Daniel had displayed supernatural powers, and that there had not been the least possibility of deception."

On the night of August 8,1852, an American newspaper editor, F. L. Burr, was present with Daniel in the house of Mr. Ward Cheney, a silk manufacturer, of Hartford, Connecticut, when the young man gave his first evidence of his powers of levitation.

"We were sitting around the fire soon after dinner," recounted Burr, "when Home suddenly began to rise from his chair, still in a sitting position. He went up three times, and the third time he reached the ceiling! He was very excited and rather frightened."

Another eminent man who testified to Daniel's extraordinary powers was Judge Edmonds of the U.S. Supreme Court!

This was only the beginning of Daniel's feats of levitation.

On many other occasions he achieved even more startling results in practically any room to which he was invited. During a visit to Russia, he accepted an invitation to the home of Count Tolstoy.

"In the presence of myself and several of my friends," wrote Tolstoy, "Home suddenly began to rise, higher and higher. I was able to grasp his feet as he floated in the air above our heads!"

Daniel also convinced a committee from the Russian Academy of Science, including

the celebrated Professor von Boutlerow and the equally well-known Dr. Karpovich. They went away certain that when Daniel willed it, "tables and chairs hopped about and rings were removed from fingers by unseen hands, and a large bell rose into the air and remained suspended at about six feet from the ground while it rang out loud and clear!"

He was visited by Dr. Wagner, a professor of natural history, who called on him with the express intention of exposing him as a fraud!

The doctor departed looking visibly shaken and muttering about the strange powers of "concentrated animal magnetism."

The most famous exhibition of all took place in London, at Ashley House, in the presence of Lord Lindsey, the Earl of Dunraven and several of their friends.

The fantastic events seen by the startled spectators captured the headlines of the newspapers of Europe and America!

They were watching the usual movements of furniture, when Daniel, becoming suddenly agitated, began pacing the room. Then, turning to the men, he declared: "You have seen me suspended in air under circumstances where there was no danger. But now I will perform the most remarkable feat of my entire career!

He walked into the next room, where the company could hear him raising one of the windows. A few moments of silence followed. Suddenly their blood froze in their veins. Staring out of the window, they saw him clearly in the light of a full moon floating in air 70 ft. from the ground!

Daniel remained outside the window treading air for several minutes. During this time he turned over several times and then glided into the room feet first!

Though the company made an exhaustive search for any possible mechanical means by which Daniel could have performed this fantastic achievement, they found none.

Among the many eminent scientists who took an interest in Daniel's feats of levitation was the distinguished Englishman, William Crookes, discoverer of thallium and inventor of the radiometer.

In the interests of science, Daniel obligingly raised himself several feet from the floor, while Crookes passed his hands above, under and around his body to obviate any possibility of fraud.

After the most thorough tests conducted in full light, the scientist became convinced that Daniel really possessed superhuman powers!

Upon being elected president of the British Association for the Advancement of Science some time later, he declared his belief in Daniel's amazing faculties before that august assembly.

The greatest magician of all time, Robert Houdini, admitted that he couldn't understand how Daniel could produce the results he did by any human means. Almost everyone who witnessed his hair-raising performances was convinced that he was genuine—and that included most of the crowned heads of Europe!

Though many attempts were made to expose him as a fake, they all ended in complete failure, the doubters usually joining the ranks of the believers!

Throughout his life Daniel never attempted to make money out of his demonstrations. If he had wished he could no doubt have amassed a fortune. He died a comparatively poor man.

BOW TO THE WEATHER

According to the newly defined science called "meteorobiology", the weather is at the root of a lot of things that happen to you. Every time the temperature changes or the barometer fluctuates, your body has to make an adjustment.

Most of the time you adjust easily, almost automatically. At other times, whether you realise it or not, the weather makes drastic demands on both your mind and body.

You already know that weather can ruin a picnic, delay a plane trip or tamper with football scores.

But you may not have guessed that it can set off a quarrel with your spouse, interfere with your speed in adding up income-tax returns, and even influence the weight of your newborn child!

Researchers report that just before storm when the barometer is falling, people are irritable, restless and more likely to have headaches, nightmares and fainting spells.

There are more attempts at suicide, the rate of industrial accidents goes up, and rules are broken more frequently in schools and prisons.

Lost-and-found offices say that when the barometer is low, more packages are left on buses and more gloves and scarves lost in theatres.

Farmers claim that animals forecast an approaching storm by erratic behaviour—well-trained horses bolt and run, and docile dogs snap at their masters. And it may be just a tall tale, but sportsmen say that fish must feel a storm coming, for they rise to bait and practically beg to be caught.

According to a leading meteorobiologist, Dr. William F. Petersen, "The weather is the most important environmental factor in our daily lives... In earlier days the shrewd physician considered the barometer as necessary a part of his equipment as the tongue depressor."

"Then we began to blame bacteria for everything that happened to human beings, and weather became passe. I myself gave no thought to the weather until I got rather stranke results from one of may research projects.

"Though I believed I had every factor under control, I noticed that the people re-acted differently to tests at different times of the year. Of course, it was the weather."

Sixty-six-year-old Dr. Petersen has been working in the field of meteorobiology for almost 50 years. But he is modest about his contribution.

"What I have discovered is largely what the ancient Greeks knew, what weather-conscious grandmothers and arthritic weather prophets never questioned. Naturally, they didn't have statistics or scientific proof."

Some of Dr. Petersen's theories that the human being must adjust to weather changes and that he may have difficulty in doing so, has been accepted by modern science.

During the war, when men and women in service were exposed to all kinds of extreme climates, meteorobiology got a world-wide trial.

It was no longer possible to pooh-pooh the significance of weather, for its influence was too striking to miss.

It was definitely proved that when the temperature of the air rises, your body tries to get rid of its heat. The blood vessels dilate so that they can carry blood to the surface and thus throw some of the heat off.

As the vessels expand, your body keeps up with them by manufacturing more blood. Within a couple of days you'll probably have an increase in the quantity of blood you're circulating.

Plasma, the watery substance in the blood, is increased before the cellular substances are released into the blood stream. The result is, your blood will be thin.

So, even though grandma didn't understand physiology, it was a good guess when she said that blood "thins out" in spring, and the whole process accounts for the fatigue.

When you're faced with the first cold spell of the season, the explanation is exactly the opposite—your blood vessels constrict to keep heat within your body. This is one of the most difficult periods for every one because it calls for more heat production and more energy.

Weather that makes you react poorly will generally attack your "sore spots." If you have on ulcer, a weak heart or any one of a series of disorders, chances are it will act up immediately. Of course, there are exceptions and you may be one of those people who find weather changes stimulating.

In the mild, hot and humid regions there are no turbulent weather changes. The atmosphere is usually unruffled, tranquil—sometimes oppressive, and the people are relaxed, leisurely and rarely driven to a bustling, hyperactive pace.

But tempestuous weather is a two-edged sword. It helps to build, but it also destroys. Because there are individuals living in areas of rapid weather changes whose bodies cannot meet the relentless dictates of the weather, these areas have a higher incidence of mental illness, sudden deaths, suicides and heart diseases as compared with the more peaceful meteorological areas.

There are drawbacks to living in the moist tropical zones, too. Dr. Clarence Mills, a Professor of Experimental Medicine, reports that infant mortality is higher there than in temperate regions; babies weigh less at birth; childhood growth lags, and, contrary to popular opinion, sexual maturity comes two to three years later than in cooler regions.

The extreme heat is a basic offender, particularly when it comes to learning, as revealed from a dramatic experiment conducted on three groups of laboratory rats by Dr. Mills.

As the temperature was increased the rats found it more difficult to work their way out of a maze.

The small group of scientists now unravelling the mystery of the weather have not yet found all the answers.

Though they are still groping to find out the "why" of weather influence, they are working with a bulk of statistical evidence.

"Some of it sounds incredible" says Dr. Petersen. "But this is what I have found—and you can't dismiss statistics.

be Continued)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.A.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 taditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

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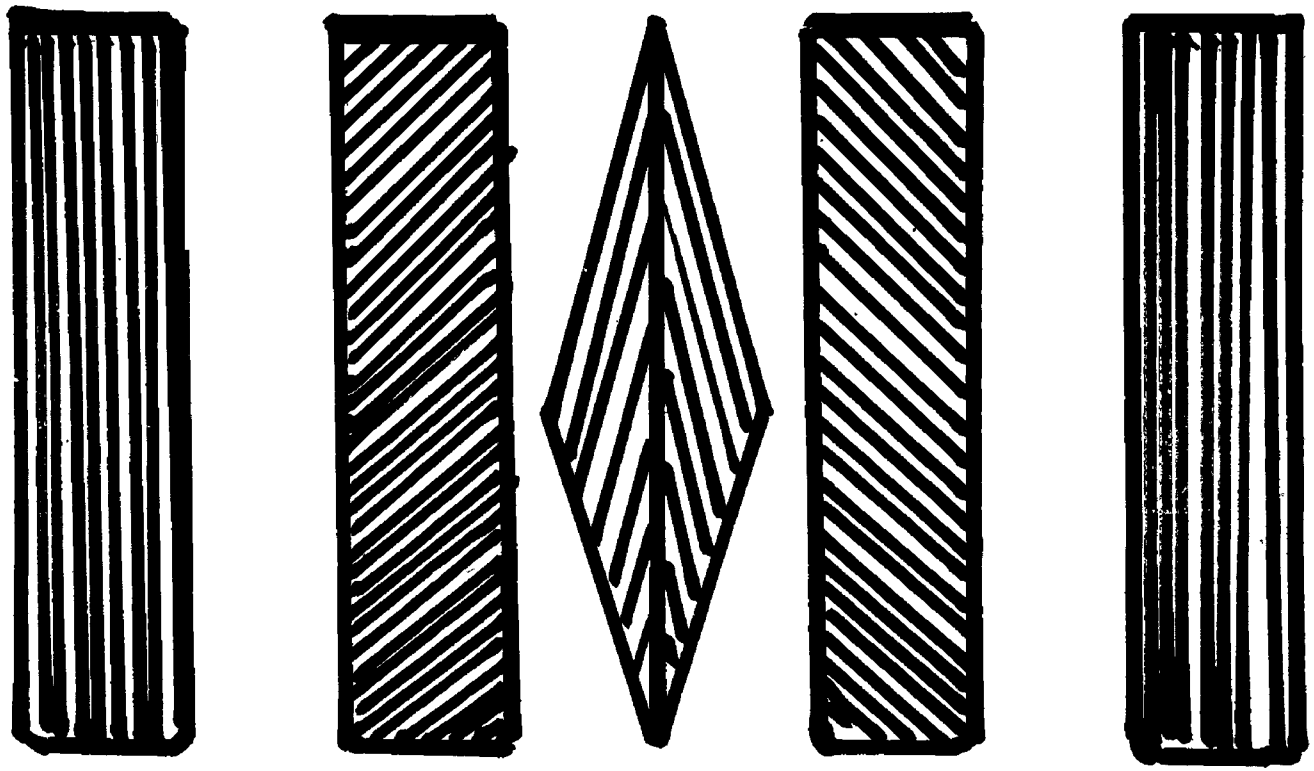

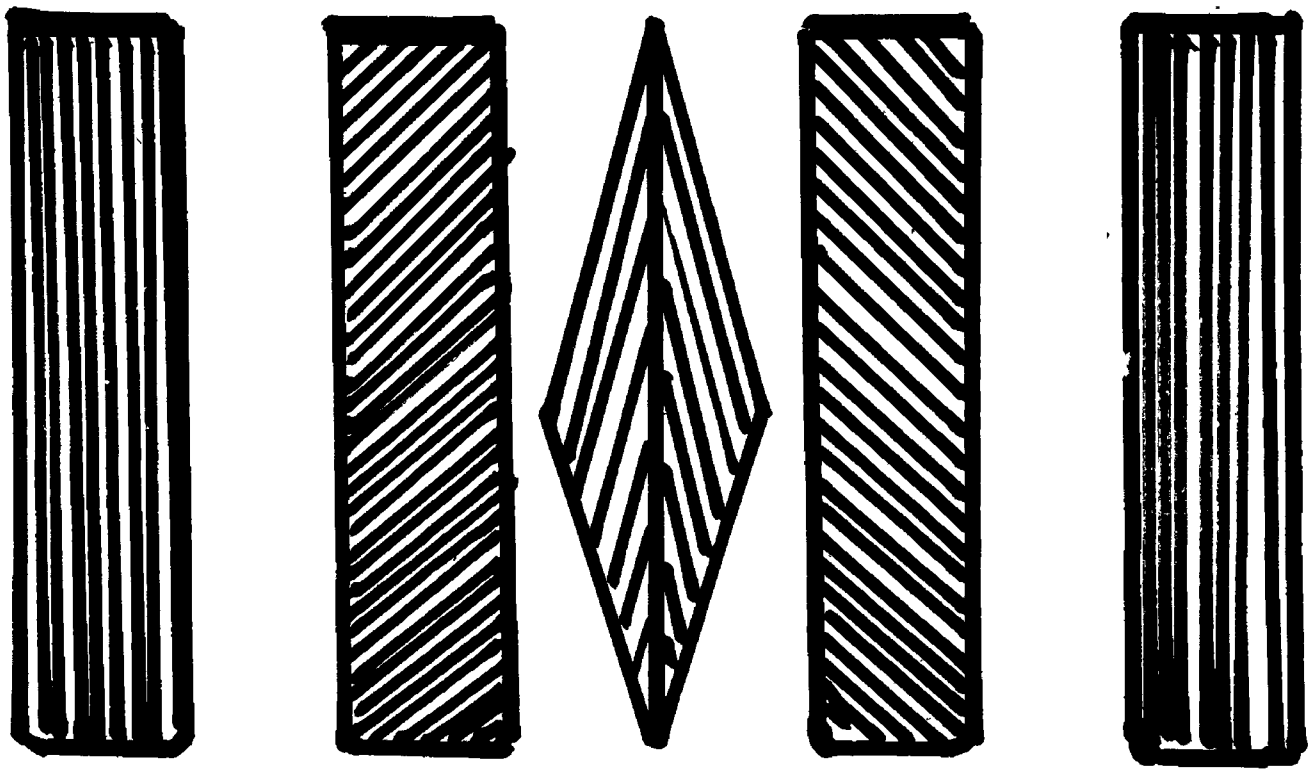

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RATIONALIST

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The Next 12 Months

The Prime Minister, Sm. Indira Gandhi, answering an interviewer recently said, The next 12 months are not linked with just the last year, but they are linked with whatever India has stood for from ages past, as well as during the Independence struggle. Mahatma Gandhi and my father and other leaders gave great thought to the future of India. It was an India where the ordinary people would be materially better off. Thsy did not think that poverty by itself makes a people more spiritual. You cannot ask a man who is worried about food, clothing and bare necessities to think of higher things. But we do think that once a basic level is achieved, one which assures not just physical survival but mental and spiritual development, we should not get bogged down in the type of civilisation that we see in the West, which is not satisfying even to them. We find that having more things, or being more comfortable, only creates restlessness, arouses new desires, and people are quickly dissatisfied with them. In the process the person is destroyed.

So we should like to stick to the basic values of Indian philosophy which tries to take you above all these. We do not want affluence, nor do we want poverty. Poverty makes it more difficult to appreciate the higher values. Even in regard to religion poverty makes people ask for specific things instead of thinking of religion as a path of self-development. So this is what we should like to do and try to do. But I am not sure whether in this world India alone can achieve this !"

"Vishishtaadwaita Darsana"

by D. Krishniengar, M.A.

God is inscrutable. He is to be conceived only by means of the Vedas and Smrutis. "ವೇದಾಪ್ರಮಾಣಂ ಸ್ಮೃತಯಃಪ್ರಮಾಣಂ." And they require wise elucidators. Three wise men, Shankara, Ramanuja and Madhwa, have propounded three theories of God, Advaitha, Vishishtaadwaita and Dwaitha, based on them.

Ramanuja's "Vishishtadwaitism" is propounded in his three works, "Brahma-sutra Bhashya", "Geetha Bhashya", and "Vedarthasangraha". Prior to Ramanuja the Alwars had expounded the theories of Vishishtadwaitha in Tamil "Divya-Prabandhas", Ramanuja was their synthesiser and codifier, and he has come down since nine hundred years as the worshipful teacher of "Vishishtadwaitha".

His life and system of religion have been published in English for the benefit of non-Sanskrit-knowing readers. But the Kannada knowing followers of Vishishtadwaitha were without a written guide all these years. And Sri D. Krishiengar, M.A., by bringing out the above exellent book, "Vishishtadwaitha-Darshana" in lucid Kannada has fulfilled their long-felt want, and also enriched Kannada literature.

Sri D. Krishniengar has done yeoman service to Kannada literature during the last 30 years. He may be said to be one of the most thoughtful and assiduous of the Kannada Men of Letters during the present generation. He has dealt with rural life and economics in half-a-dozen volumes, on Cooperation, and on Banking and Public Finance. He has written the biography of the great Vedanta Desika, Life of the Alwars, the history of Sri Parakala Mutt, and now on the Bhakthi impregnated religion, "Vishishtadwaitha". Retiring as on official of the Registration Department 20 years ago, he is spending his mature years as an assiduous scholar and indefatiguable writer of meritorious works. The Kannada public owe him gratitude for so selflessly enriching their book-world. We heartily congratulate him on his wide-spread literary achievements.

EDITOR.

"Siddhanta Shekhara"

Edited by Professor Seetharama Somayaji of Sanskrit College, Mysore. Price Rs. 30.

The temples of Shiva and Vishnu which stud the country from Cashmir to Cape Comorin, and from Kashi to Anantasayanam, are the corner stones of Hinduism, and the solace of the major part of the vast population which inhabits this land. The construction and dedication of the temples, and the rituals that are to be observed in their daily worship and special festivals, are codified in Agama Shastras, in three groups named Shyvaagama, Pancharaatraagama, and Vykhaanasaagama. The temples dedicated to God Srinivasa like Tirupathi are dealt with in Vykhaanasa, and those of Srirangam, Kanchi, Melkote, and other Vyshnavite temples come under Pancharaatra. Temples of Shiva, Durgi, Meenaakshi etc. belong to Shyvaagama.

Pancharaatra is said to have 108 Samhitas, a number of which have been published during the last 100 years. Texts on Shyvaagama are mostly in manuscript form with individual priests, and have yet to come out in print.

An important one among them, named "Siddhantha Shekhara" by Vishwanatha of the 13th century, has now been edited and brought to light by Professor Seetharama Somayaji. He has discovered and collated 14 manuscripts from different sources, and brought out the edition with great care in a handsome volume priced Rs. 30, aided by the concerned Central Gov .nment Department. It is a much needed addition to Shyvagama literature, and Professor Seetharama Somayaji is to be congratulated on his scholarly and erudite publication.

EDITOR.

BOW TO THE WEATHER

(Continued from last issue)

"More unusual people are conceived in the unstable months of the year. March and April are prominent conception months for outstanding men of science, but also for psychotics and people who are physically malformed. Babies conceived in these months weigh less than those conceived during autumn.

"Mortality rates go up at the change of season but more men will die during a cold snap and more women with a heat wave. The female is better buffered than the male and has better protection against the cold but she has troble getting rid of heat when outside temperatures rise."

Dr. Petersen has also observed that there is a definite link between death from circulatory disease and any abrupt change in the weather.

Roosevelt, for example, had been staying at Hyde Park before his last trip to Warm Springs, Georgia. The temperature had been about 80 when it dropped 50 degrees in two days and then suddenly rose again 30 to 40 degrees.

Roosevelt left for Georgia where the temperature was in the 90's at the time, but shortly after he arrived it fell almost to zero, then shot up to 85. He died of cerebral thrombosis !

"Whenever a sick person is exposed to fluctuating weather changes he stands in danger of not surviving," says Dr. Peterson, who is convinced that the physician of the future will bow to the weather.

In the hospital he will try to control it just as today he controls diet, rest and other factors.

The Rationalist

36th Year

The modest "Rationalist" is entering the 36th year with this issue. It was started in 1940 on the model of Mahatma Gandhi's "Young India," which was popular at the time. How it has served the public may be judged by the following two letters, one from the late Maharaja Jayachamaraja Wadiar, and the other from Sir C. P. Ramaswamy Iyer, the most accomplished of South Indian statesmen and intellectuals :

The Palace,
Mysore

"My Dear Mr. Josyer, October 10-1952

It has indeed given me much pleasure to know that your paper, the "Rationlist" Weekly, has completed its twelve years of glorious service in the cause of the revival of oriental learning, and critical discussions of matters of topical interest. And now it has entered its 13th Birthday, with the issue of the 22nd September 1952.

The invaluable services the "Rationalist" has been rendering for these twelve years, with always a new and fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit languge—that vast store-house of great and noble thoughts, ideas and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege for all who love our Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of justice and truth, in happening to be instrumental in the founding of the "International Academy of Sanskrit Research", and, lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra", in Devanagiri script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements.

May the "Rationalist" thus be the torch-bearer of all that is best in its further chapter of memorable history. May the "Rationalist" grow from strength to strength, and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish!

With all good wishes and kind regards,

Yours Sincerely,

JAYACHAMARAJA WADIAR.

The "Grove"
Teynampet, Madras
20-9-52

"My Dear Friend,

I learn from the issue of the "Rationalist" of the 22nd September that it marks the 13th birthday of your paper. On this occasion let me congratulate you on your fine and creative work, and the stimulus that you have given to the formation of unconventional and detached perspectives.

With kind regards and my best wishes,

I am,
Your Sincerely,
C. P. Ramaswami Aiyer.

Editions De Vecchi Sa

Mr. G. R. Josyer, Director,
The International Academy of
Sanskrit Research,
Chamaraja Double Road,
Mysore-4, India.

Rou de la Fremoille,
Paris, le 29 Juin 1976

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

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PROGRESS, WESTERN

Paris Metro employees staged a fifteen-minute strike on June 1 in protest against increasing instances of holdups. In the first four months of this year robbers held up 86 Metro employees and 1,249 passengers, whereas in the same period last year there were "only" 524 holdups!

"DON'TS" FOR WOMEN

"Superwoman" is the intriguing title of a book published in Britain whose author recommends herself as wife, mother and career woman (she is a designer and colour consultant). The main thing in her opinion is to know how to save time. And so, she says "Don't polish floors, don't make beds (use sleeping bags), don't lay a table-cloth, don't iron pyjamas, nightclothes and tea towels, don't keep pets don't use nail polish, and don't scrub the bathtub (just add a little of liquid detergent)!

DEMOCRACY

The British House of Commons recently held a debate on the Government Bill for the nationalization of the shipbuilding and aircraft industries. It was passed by one vote! Celebrating the victory, Labour M.Ps began to sing. Opposition members replied with shouts and, one paper said, abused Labourites "in the roughest of words." One of the Opposition leaders seized the Mace and started menacing Labour M.Ps with it. The Sergeant at Arms had to separate M.P.s who seemed to be threatening to come to blows. However, no complete order could be restored, and the speaker had to suspend the sitting of the House for twenty minutes.

THE M. P.

After the admission by U. S. Congressman Wayne Hays that he had an affair with his secretary, Elizabeth Ray, the latter indignantly declared that she was purely a mistress and could not type or even take phone messages! Several other secretaries on Copitol Hill are now wearing buttons that read: "I only type".

We hope the fashion will not spread to India!

DREAMS

What is your opinion about dreams? You certainly have plenty of them. Are they an inordinate and irretrievable waste or a perfectly meaningless phenomenon, as we are often told?

Even psychologists do not think so, not to say of the many people who dream on a regular basis and actually make big profits from them.

Dreams had a major share in the literary career of Robert Louis Stevenson. Plots for fiction, intuition into his characters and scenes, and even pieces of dialogue he dreamt in his sleep.

A story which was left unfinished in one day's dream was often completed in dreams on another day or next day itself!

"Dr. Jekyll and Mr. Hyde," a famous R.L.S. story, which has been turned into a film too, would have been completed in one night's dream itself if Mrs. Stevenson did not wake R.L.S. up, thinking that the horrible cries emanating from him were due to a nightmare!

But really R.L.S. was very angry with her, "Why did you wake me? I was dreaming a fine bogey tale," he said.

The dream had been interrupted at the first transformation of Dr. Jekyll into the horrible Mr. Hyde!

Poetry, too, has been composed during dreams. All of a famous poem which students pore over at examination time. was dreamt by Samuel Taylor Coleridge while in deep sleep!

When he woke up he began writing the lines at feverish speed, lest they be forgotten.

But somebody knocked at the door, and with the interruption that followed he forgot nearly 100 lines! But what he preserved became Kubla Khan!

"The wreck of hesperus" by H. W. Longfellow and "The Ballad of the white horse," perhasp the best poetical work by G. K. Chesterton, were similarly dreamt by the respective authors.

A London newspaper man profited from a quite different kind of dream. His dreams told him the names of winning horses in British races!

They came to him days ahead of the actual dates so that he could stake necessary amounts and win fabulous fortunes, that is, if he had sufficient faith in his dream world winners!

Most people have an imaginary fear of dreams, perhaps because dreams are supposed to be a distant link with nightmares. Dreams and nightmares can, of course be dreadful experiences.

If nightmares occur to a person regularly, his health will suffer. Once a patient even awoke from a nightmare screaming, "Oh! flames, flames, I can't move! The house is burning down" and died soon afterwards?

Though such rare instances have created an indescribable and widespread dread of the phenomenon of dreams, studies by psychologists into the mysteries of the human mind have helped to dispel this nebulous fear.

Nowadays more and more people are trying to put dreams to work.

Scientists and inventors sometimes wake up in the midst of sleep with magic solutions to specific problems, suggestions for discoveries, and ideas for inventions.

Many of the mathematical formulas of Isaac Newton came to him in his sleep! The closed chain theory of the benzene molecule's structure came to Auguste Kekule likewise.

Descartes, the French philosopher-mathematician, rugularly got solutions to problems in his dreams!

Norbert Weiner of the Massachusetts Institute of Technology is an expert on the mechanically controlled life, and has developed some wondrous robots. But it is usual for him to spring up from bed in the middle of sleep to search for his notebook, thereon to write some solution that came to him in dreams !

It was while sleeping that the inventor of a revolutionary cotton-picker struck upon the basic idea for the picking. John Rust had long been thinking of a teethed spindle which would spin so as to wind up the cotton and pluck it out.

But he was stuck up with the problem of severing the cotton from the teeth. He thought still, and then, in bed at night, he woke up suddenly remembering how a moistened finger picked up cotton when dipped into it !

This meant that the spindle need not have to be teethed but only moistened, and therefore the cotton could be severed easily !

"I was so sure of it I thought I'd be able to build a salable machine inside of five years, said the inventor later, after he had made many such machines, and an enviable fortune out of that dreamy idea !

Yet the most spectacular instance of the profitable dream is that which lead to the discovery of insulin, a real blessing to diabetic patients.

Frederick G. Banting, a young surgeon, worked for hours to prepare a lecture on this dread disease, but finally went to sleep, weary with theories, case histories, and tests with dogs.

But at two in the night he sprang up from bed, took a notebook in hand and wrote : "Tie off pancreatic duct of dogs. Wait for six to eight weeks for degeneration. Remove residue and extract." Then he returned to bed and continued sleep.

The dream enabled medical science to hold up its head before diabetic patients. It also brought fame and fortune to Dr. Banting !

The questions still remain. Are such dreams simply chance occurrences, or god-inspired ? Or did the dreamers have some secret method or knowhow, that we don't have ? If so, can we learn to put our dreams to work for us ? A. A.

IN RHODESIA

White tobacco farmer, Deall in Rhodesia, has turned his house into a regular fortress It has a fence topped with barbed wire and a touch on this fence turns an electronic alarm. Anti-grenade screen are installed on all windows and glass doors. Slabs of steel, hinged so they can be swung into place quickly, are further protection. The Dealls have a direct link to the territorial police and neighbouring formers through a citizens' radio net. They sleep with weapons at the ready. Nevertheless, the family have no intention of leaving Rhodesia. "Look at the magnificent view from our sun-room", Deall told a newsman, pointing to the big mountains where the chrome and other minerals are!

WHO DISCOVERED FIRST?

Five Irishmen are planning to cross the Atlantic in an eleven-metro-long oaken boat lined with ox-skin. They want to repeat the voyage made, according to legend, 1,300 years ago by Saint Brendan, Irish Patron saint of sailors, in company with several monks. They hope to prove that it was Saint Brendan who really discovered America, 900 years before Columbus !

Ed.

What about us?

OUR CULTURE

by

Mahatma Gandhi

"The Indian culture of our times is in the making. Many of us are striving to produce a blend of all the cultures which seem today to be in clash with one another. No culture can live, if it attempts to be exclusive. There is no such thing as pure Aryan culture in existence today in India. Whether the Aryans were indigenous to India or were unwelcome intruders, does not interest me much. What does interest me is the fact that my remote ancestors blended with one another with the utmost freedom, and we of the present generation are a result of that blend.

I do not want my house to be walled in on all sides, and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I would have our young men and women with literary tastes to learn as much of English and other world languages as they like, and then expect them to give the benefits of their learning to India and to the world like a Bose, a Roy or the Poet himself. But I would not have a single Indian to forget, neglect or be ashamed of his mother tongue, or to feel that he or she cannot think or express the best thoughts in his or her own vernacular. Mine is not a religion of the prison-house.

Nothing can be farther from my thought than that we should become exclusive or erect barriers. But I do respectfully contend that an appreciation of other cultures can fitly follow, never precede, an appreciation and assimilation of our own. It is my firm opinion that no culture has treasures so rich as ours has. We have not known it, we have been made even to deprecate its study and depreciate its value! We have almost ceased to live it! An academic grasp, without practice behind it, is like on embalmed corpse, perhaps lovely to look at but nothing to inspire or ennoble. My religion forbids me to belittle or disregard other cultures, as it insists, under pain of civil suicide, upon imbibing and living my own.

It stands for synthesis of the different cultures that have come to stay in India, that have influenced Indian life, and that in their turn, have themselves been influenced by the spirit of the soil. This synthesis will naturally be of the Swadeshi type, where each culture is assured its legitimate place, and not of the American pattern, where one dominant culture absorbs the rest, and where the aim is not towards harmony, but towards an arificial and forced unity!"

THERE TOO

The Hamburg "Stern" magazine writes about the "intolerable" state of affairs in the courts of higher instance in the Federal Republic of Germany. In the second chamber of the Federal Constitutional Court, for instance, there have accumulated some 90 cases awaiting hearings since 1972! What's the cause? The judges hear no more than thirty cases a year! The judiciary, the magazine says, "are so overburdened that one may well apply to justice the principle that petty criminals are hanged, and the big ones are set free!". Things are coming to a point where a man accused of fraud now will face the judge in 1980 at the earliest! If the accused appeals to a high court, he should not expect the final verdict in less than ten years! Last year the Hamburg authorities alone were forced to release fifteen persons held without trial because the judges had no time to hear their cases! They included thieves, robbers and even murderers!

And God help civil suitors!

Perhaps Gokhale's diatribes against judiciary are not off the mark. Ed.

Patanjali's Ashtanga Yoga

(by Muthuswamy)

We have seen how a sadhak, by observing the first Niyama, viz, showcha (cleanliness) as prescribed in the shastras can keep away from bodily ailments by maintaining inner and outer cleanlineas. Showcha has therefore, been rightly described as the hygienic rule of life to ward off vyaadhi or disease.

We have also seen that the vital body comes between the mental and the physical, and serves as a passage for the vyaadhi from the physical body to the mind and aadhi mental afflictions) to the vital body. Hence, it is necessary that the sadhak also purifies and strengthens his vital body (the body of emtions), so as to make it proof against aadhi and vyaadhi. The vital body is the seat of all desires and emotions. If it is upset, it affects both the physical and t' e mental, and can create both aadhi and vyaadhi.

According to C.E.M. Joad, we live in an "age which is without beliefs in religion, without standards in morals, without convictions in politics, and without values in art!"

We live in a world of contradictions and paradoxes. We talk of peace, and prepare for war. We talk of economical and social world unity but work to maintain our national individuality and seclusion. We are unhappy even while surrounded by numerous and varied things of pleasure. We have poverty in the midst of plenty. The more we seek after pleasures, the greater and more varied become the things of pleasures. Our necessities of life have increased, and we feel unhappy. This is because we have forgotten our aim in life which is happiness.

We are not satisfied with what we have, but wish to possess more and more, simply for the pleasure of possessing them. We are thus actually sacrificing happiness for the small pleasures which never satisfy. These desires, passions, and cravings for things of pleasure, spring forth from the vital body, or the body of emotions, and when they are not satisfied, weakens and shatters the body of emotions.

As a process of purifying and strengthening the vital body, Rishi Patanjali asks the sadhak to observe the second rule, "Santosha or contentment with whatever happens to come to him, remembering always the fact that he possesses the self within which is the giver of never-ending happiness, the aim of life."

Santosha, in the oridinary sense of the term, means the happiness derived from the satisfaction with whatever one happens to possess. The degree of such happiness will vary with what the thing possessed means to the individual and his surroundings and circumstances. An object which is precious to one, may not be so to another. Similarly the same article will give its owner varied degrees of satisfaction under different circumstances, and at different periods. This is so because we are accustomed to assess the utility value of everything according to our position, need, and ability to enjoy it.

Thus contentment comes to an individual from his own mental outlook on the thing possessed, his ability to control his own desires and passions to acquire and enjoy, and thirdly the intrinsic worth of the object.

When we say that by Santosha, the second niyama, Patanjali asks his followers to be satisfied with what they get, it is wrong to conclude that he advocates lethargy and curbs aspiration, initiative and push. It is not so. A sadhak is expected to work hard to improve his own condition and that of his society. but at the same time he should realise that everything in this universe happens at the will of the Divine, and he should submit to the Divine will and accept whatever he gets as a result of his action, be it good or bad.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

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Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

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RATIONALIST

WEEKLY

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Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

Vol XXXVI No. 3] Monday 2-8-1976 [Price NP. 0-10

BEAUTY CULTURE
of the
ANCIENTS

The use of cosmetics goes back to hundreds of years and today, even, in remote parts of of India, the bride embellishes her charms by an elaborate beauty ritual. Ancients better knew the use of powder (usually rice or wheat flour), the art of reddening cheeks and lips, and eye make-up. They had recourse to facials too; and while poets eulogised women's charms, religious teachers warned men against women, "adorned, garlanded and redolent of sandalwood."

Make-up is no modern invention but a very ancient art that has undergone many transformations in the course of centuries.

Body painting and marking was known to prehistoric man as evidenced by colours found in stone age graves. The face was painted for tribal, totem and religious ceremoies.

Perhaps the earliest forerunner of modern cosmetics was the facial make-up prescribed in the Natya Shastra. Colouring was used to differentiate between the characters in the dance. For example, warriors appeared painted in reddish tints.

Although the Minoan women who inhabited Crete three thousand years ago used every possible way to enhance their beauty with cosmetics, modern woman had to fight hard for the freedom to express herself in her appearance, and in the West she had to rebel against all the narrow-minded Victorian conventions before she could use lipstick and not be called a "painted Jezebel."!

In the villages in India, the girls are not allowed to embellish their charms over much, but for a bride it is a ritual-the anointment of the body with oils, cosmetics and unguents.

(Continued)

KAMALA NEHRU

(Lest we forget)

Kamala Nehru wife of Prime Minister Jawaharlal Nehru, and mother of Prime Minister Indira Gandhi, died on February 28, 40 years ago. She deserves pride of place in the galaxy of illustrious daughters of Mother India.

Though born in a rich Kashmiri family and married into an equally well-placed Kashmiri family, she led a comparatively simple life. She had so little desire for ostentation that she may be said to have subscribed to the theory of 'Plain living and high thinking.'

Despite her frail health she put such great effort and enthusiasm into the freedom movement, that it probably hastened her demise.

Her father, Dr. Jawaharlal Kaul, employed teachers at home to teach her English, Hindi and Urdu. She had a keen memory and read whatever books she could lay her hands on. She had a particular liking for the lives of eminent patriots who had sacrificed all for the cause of the country, and this kindled in her a burning desire to work for the liberation of India.

In 1914, Kamala met Pandit Nehru, and two years later their marriage was celebrated with pomp. In his autobiography Pandit Nehru says: "I was twenty-six at the time, and she was about seventeen, a slip of a girl,utterly unsophisticated in the ways of the world."

"The difference in our ages was considerable, but gerater still was the defference in our mental outlook, for I was far more grown-up than she was. And yet with all my appearance of worldly wisdom I was very boyish, and I hardly realised that this delicate, sensitive girl's mind was slowly unfolding like a flower, and required gentle and careful tending."

Though shy as a girl, she quickly conquered this failing when she came to her husband's home in Allahabad. She mixed freely with people. She was known for her kindness and sweetness of disposition, and soon won the goodwill of people.

She respected the elder and the learned, as much as she sympathised with the poor and down-trodden, and she did her best to alleviate the sufferings of those who were badly placed in life.

Pandit Motilal Nehru was then at the height of his fame, and leader of the Allahabad bar. People from different parts of India came to seek his legal assistance, and Kamala Nehru played hostess to his friends and clients with much success.

Before she came to be associated with the Indian National Congress in the year 1921, she took a prominent part in causes pertaining to the progress, advancement and emancipation of Indian women. In those conservative days, the status of women was truly unenviable. Few were educated, none of them were economically indipendent, and they were treated as men's inferiors. They were indeed, often no more than domestic drudges. The purdah system was in force.

Kamala Nehru was moved by the sad plight of Indian women. She tried to educate Indian women and make them realise that they could be equal partners with men at home and in other spheres of life.

Pandit Nehru, in his autobiography, makes mention of an amusing incidcnt which took place in Hyderabad when the Nehrus visited it: "During our stay there, a small purdanashin gethering assembled at Mrs. Sarojini Naidu's house to meet Mrs. Nehru. Probably she spoke of the women's struggle for freedom against man-made laws and customs, (a favourite topic of hers), and urged the women not to be too submissive to their men-folk.

"There was an interesting sequel to this two or three weeks later when, a distracted husband wrote to Kamala from Hyderabad and said, that since her visit to that city, his wife had behaved strangely. She would not listen to him and fall in with his wishes as she used to, but would argue with him and even adopt an aggressive attitude."

Much as she detested women's servile position, Kamala Nehru, at the same time, warned women against adopting any aggressive attitude in respect of their men-folk. Thus she proved an asset to the women's movement for progress and advancement.

Kamala Nehru began to participate actively in Congress politics in 1921. Besides being a member of the Congress Working Committee, she was, on many occasions, president of urban and rural Congress bodies. During the satyagraha movement she was jailed for two months.

She bore the ordeal of prison life with patience and fortitude. In the well-known Salt Satyagraha movement in the year 1930, she also took a promient role. She took part also in the drilling of volunteers, and actually donned masculine attire for the purpose. Though she did not possess a robust constitution, her will-power enabled her to picket for hours in the hot sun.

To quote again from Pandit Nehru's autobiography: "She did something more. She threw herself into the movement in Allahabad city and district with an energy and determination which amazed me who, I thought, had known her so well for so many years. She forgot her ill-health and rushed about the whole day in the sun, and showed remarkable powers of organisation."

She was so fully absorbed in public activities that she had practically no time and inclination to look after her failing health, for she placed the interest of the country first. In 1934, her condition grew worse. In May 1935 she was taken to Europe for medical treatment.

In September, Pandit Nehru, on the pressure of public opinion, was released from jail, so that he could be at the side of his ailing wife. Despite expert medical treatment she died on February 28, 1936, leaving India poorer by her loss.

The late Kamala Nehru embodied Indian womanhood at its finest and most sublime. She represented, in an abundant measure all that was best in ancient as well as modern Indian womanhood.

She died young, sacrificing her life in her country's cause. The very fact that numerous educational, medical and humanitarian institutions have been founded in reverence to her memory testifies to India's esteem for her spirit of sacrifice. V.B.A.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE, INDIA.

महर्षि भरद्वाज प्रणीत

वैमानिक शास्त्रम्

AERONAUTICS

BY

Maharshi Bharadwaja

A MANUSCRIPT FROM THE PRE-HISTORIC PAST.

Some Sample Extracts:

महाध्यायसमायुक्त मतिगूढं मनोहरम् ।
जगतामतिसंधानकारणं शुभदं नृणाम् ॥
मनोवाक्कायसंयानसुखदानसाधकम् ।
मायाविमानवैचित्र्यरचनाक्रमबोधकम् ॥
वैमानिकाधिकरणं कथ्यतेऽस्मिन् यथाविधि ॥

"In this book are described in 8 pregnant and captivating chapters, the art of manufacturing various types of Aeroplanes of smooth and comfortable travel in the sky, as a unifying force for the Universe, contributive to the well-being of mankind."

पृथिव्यप्सन्तरिक्षेषु खगवद्वेगतस्त्रयम् ।
यस्त्रयन्यो भवेद्गन्तुं स विमान इति स्मृतः ॥

"That which can go by its own force, like a bird, on earth, or water, or in air, is called 'Vimana'."

देशाद्देशान्तरं तद्वद्द्वीपाद्द्वीपान्तरं तथा ।
लोकाल्लोकान्तरं चापि योऽश्वरे गन्तुमर्हति ।
स विमान इति प्रोक्तो वेदशास्त्रविदां वरैः ॥

"That which can travel in the sky, from place to place, land to land, or globe to globe, is called 'Vimana' by scientists in Aeronautics."

* * *

अभेद्यत्वाच्छेद्यत्वादाद्यत्वाविनाश्यत्वादिगुणविशिष्ट-
विमानरचनाधिकारप्रकरणम् ।

"The secret of constructing aeroplanes, which will not break, which cannot be cut, will not catch fire, and cannot be destroyed.

विमानस्तम्भनाधिकारप्रकरणम् ।

The secret of making planes motionless.

विमानादृश्यकरणप्रकरणम् ।

The secret of making planes invisible.

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परयानागमनदिक्प्रदर्शनाधिकारप्रकरणम् ।

The secret of ascertaining the direction of enemy planes' approach.

परविमानस्थ सर्वजनानां सम्मोहकरणरहस्यम् ।
शत्रुविमाननाशनाक्रियारहस्यम् ।

The secret of making persons in enemy planes lose consciousness.

The secret of destroying enemy planes.

* * *

यथा सर्वाङ्गसंयुक्तो देहस्सर्वार्थसाधने ।
सर्वसम्पादिमानश्च सर्वाङ्गैस्संयुतस्तथा ॥
चित्रक्रियादर्पणस्थानमारभ्य यथाविधि ।
एकत्रिंशद्विमानाङ्गस्थानान्युक्तानि भूरीशः ॥

Just as our body, if complete in all its limbs, can achieve all things, so an Aeroplane should be complete in all its parts in order to be effective. Commencing from the photographing-mirror underneath, an aeroplane should have 31 parts.

* * *

अग्निमित्रोक्तविधिना पटजात्यनुसारतः ।
ऋतुधर्मानुसारेण कवचादीन्प्रकल्पयेत् ॥

The pilot should be provided with clothes of different materials, according to differences in seasons, as prescribed by Agnimitra.

* * *

कल्पशास्त्रोक्तविधिना ऋतुकालानुसारतः ।
यन्तृणामाहारभेदा त्रिविधा इति निर्मितः ।
पञ्चविंशतिसंख्याका ऋतुजा विषशक्तयः ।
पूर्वोक्ताहारभेदेन विनाशं यान्ति नान्यथा ॥

Three varieties of food should be given to pilots, varying with the seasons of the year, as per Kalpa-Shastra. 25 kinds of poisons which arise in the seasons are destroyed by the above changes of diet.

* * *

आहाराः पञ्चधा प्रोक्ताः देहपुष्टिकराश्शुभाः ।
भक्तकाञ्जिकपिष्टतक्रोटिकासारकल्पतः ॥

"Food is of five forms, cooked grain, gruel, paste, bread, and essence. All of them are wholesome and body-building."

* * *

विमानार्हाणि लोहानि भारहीनानि षोडश ।
ऊष्माण्युक्तानि सूर्येऽस्मिन् शौनकेन महात्मना ॥
एतल्लोहद्वय लोहान्येव यानरचनाविधौ ।
वरिष्ठानीति शास्त्रेषु निर्णीतानि महर्षिभिः ॥

"Metals suitable for Aeroplanes, light and heat-absorbing, are of sixteen kinds, according to Shownaka. Great sages have declared that these metals alone are the best for aeroplane construction."

The manuscript contains details of invaluable worth on these and allied matters, whose publication should open out new vistas in modern aeroplane manufacture.

G. R. JOSYER, M.A, F.R.E.S,
Director.
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH,
MYSORE-4, India.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.M.S.L.

FOUNDER

International Academy of Sanskrit Research.

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RATIONALIST

WEEKLY

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BANE OF TELEVISION

"U.S. News and World Report" recently published a nation-wide survey under the heading of "People Speak Their Minds." Dorothy Freedman of New York,for instance, wonders what is happening to education, and says "Nobody really wants excellence any more." The magazine quotes her as follows : "A whole generation of children is growing up who will never have read a classic book, never have seen a great painting, never have listened to a superb symphony The substitute is assaultive, endless television that has numbed their minds and senses!"

A SURVEY

Sofres, the French institute of public opinion, has made a survey to see what the French fear most. The results show that 71 percent of those questioned consider cancer the greatest of dangers. Next, in the opinion of 64 per cent, come road accidents. To reduce their number, 62 per cent say, the authorities should take strict measures against drunken driving. The second measure suggested is tight control to prevent drivers from exceeding speed limits. In France, the speed limit is 130 kilometres an hour on superhighways and 90 kilometres on other roads. Most of the people approve of these limits. Commenting, the Paris "Le Figaro" writes that Frenchmen are no longer "driving maniacs!"

U.S. INDUSTRIES DOOMED

The July issue of "Fortune" carries a full-page advertisement, and half of it is taken up by a photograph of a snow-leopard (which is said to be doomed to extinction). The ad says : "It will take a miracle to save the snow leopard. Don't count on a miracle to save your plant !" The advertisement in this popular American business magazine further says that while the existence of snow-leopard is seriously threatened by fur hunting, many American companies are within a strike of a match of similar disaster. But, it says, by following the basic principles of loss control the chances can be diminished greatly.

THE GAYATREE MANTRA

According to the Hindus, man is that being whose mind is evolved to such an extent as to utilise one's intellect and discriminate between good and evil. Mind is full of Rajas or activity, the Hindu psychology asserts, and it is constantly being pulled upwards by intellect or gnosis, whose quality is Satwa, and downwards by passions and instincts born out of ignorance and predominated by Tamas.

Thus mind whose natural quality is rajas, also exhibits a set of two opposite qualities viz, sattwa and tamas. This is the basis for the occult knowledge of the Hindus which explains the co-existence of the Devas and the Asuras in the occult world, and the good and evil in this material world, which again make the persons in this mortal world good or bad.

When the mind of an individual operates under the influence of the sattwic forces from above, he becomes a Deva, while on the other hand when one's mind operates under the Tamasic influence, he becomes an Asura. Thus, according to the Hindu occultists, every human being is at once a Deva and an Asura, and the main aim of every individual during his sojourn in this world should be to strive hard to become more and more a Deva and less and less an Asura, by suppressing the tamasic influences which incessantly try to get hold of the mind and make it dance to their tune.

This tug of war between the Sattwic forces (the Devas) and the Tamasic forces (the Asuras) that goes on in every individual's mind acting through the physical body (the world of action), is what is signified in the great Puranas of the Hindus.

The churning of the ocean by the Devas and the Asuras is nothing but the "adhiboutica" (material) aspect leading to the "adhidaivica" aspect or the occult truth of the war between the Sattwic and the Tamasic forces in the mind. The various things—good and bad—such as the Moon, the Goddess Lakshmi, the great poison, and the nectar are nothing but the results of the mind's actions under the influences of the sattwic Devas and the tamasia Asuras.

Again the great Mahabharata was fought in the battlefield of Kurukshetra or Dharmakshetra and resulting in the Gita, the greatest of the Hindu teachings to the world, has the same adhidaivic or the occult aspect to explain the constant pull on the mind in opposite directions, and the effects of the mind's actions under such influences on the physical body.

The rishis of old know this universal truth, and in order to assist the individual in his onward progress by making him more and more a Deva in this birth, have prescribed the various rituals. The pre-birth samskaras giving one a physical body which could more easily be influenced by the satvic forces than by the demoniac or tamasic influences. Similarly, the second set of samskaras performed by the parent during the child's infancy and early boyhood, prepare the vital body so as to be attracted towards the daivic influences more than to the asuric influences.

V. Muthuswamy.

(To be Continued)

BEAUTY CULTURE
of the
ANCIENTS

(Continued)

In old Japan, women when married had their eyebrows shaved and their faces left unpainted, thus conveying their subservience to their husbands. In many Asian nations, the custom of women veiling their faces has been in vogue, but in India the women always went about with their faces uncovered, and in ancient times an unhealthy skin was considered the greatest menace to beauty.

"Good looks, good qualities, youth and grace are the chief and most natural means of making a person agreeable in the eyes of others. But in the absence of those a man or a woman should have resort to artificial means, to art" . . (Vatsyayana). The women of the time certainly followed the sage's advice, judging by the sophisticated highly made-up belles in the Ajanta frescoes painted around 650 AD.

Even the men in the frescoes have grossly elongated eyes, eyebrows drawn with utmost verve, hair in curls, and lips made up into a sensuous design.

The seductive charms of lovely women "adorned, garlanded and redolent of sandalwood" are a favourite theme of the refined connoisseurs of Buddhist literature.

Vatsyayana recommends beauty aids too: for example, an ointment composed of equal portions of the chalmoogra oil, montana coronaria, pushkara, groundnut and talispatri.

Facials have certainly been known for a very long time in India. Beauty masks in the form of mud packs were used in early Buddhist times. A Kind of yellow clay, gachni, was smeared on the skin.

A simple mixture of grease and water was the cold cream (the base of all cold creams). A more complex recipe is a mixture of equal parts of almond oil. white wax, spermaceti, rosewater and a few drops of attar of almonds.

The old Indian toilet lotion distilled of 4 handfuls of beanflowers; 3+ pint of lemon water, 6 oz, of lily roots, 1 oz, of gum arab.c, and tragacanth left the cheeks the shade of roses."

The peel of orange or lemon or a mixture of basan plus cream of boiled milk is the cleansing cream of old.

The oldest powder was plain white, made from wheat, starch and orris root. A liquid form of this was used by actors.

Buttermilk, honey and the white of egg have an ancient reputation as beautifiers.

What could be better for rouge than the juice of the fruit of the cactus plant, beetroot or ripe strawberries? And for that "glowing look"—it was believed that rubbing a gold coin on the face was the best way to impart it.

In Kalidasa's famous play, the king says, gazing at Sakuntala's picture, "it is a beautiful picture. See! a graceful arch of brows above great eyes, lips bathed in a darting, smiling light that flies reflecting from white teeth: a mouth as red as Karkandu fruit." And the poem describing the portrait of Radha (Krishngarh collection) says:

"Red are her lips
As the poppy flower."

The shell of green walnuts was used in ancient times to clean teeth as well as to secure a permanent redness of the lips. While lemon was also used freely to colour lips as early as the first century B.C. we find a poetess singing :

"I rose and broke a branch of dedati and
Reddened my lips with the sap."

Lips are also likened to the bimba fruit and the bhanduti flower.

The ideal beauty in Japan of the Nara period (7th century) had full round rosy cheeks very small mouth with full painted red lips, broad eyebrows and slanted eyes. One of the finest antiques of the 10th century is the oldest surviving Japanese cosmetic box beautifully executed in gold and white mother-of-pearl.

They paid much attention to the eyebrows, and while in india very thin eyebrows were favoured, in Japan they were drawn thick. Sanskrit poets refer to a woman with beautiful eyes as Kamalakshi or lotus-eyed one. The eyebrows should be "like the leaves of a neem tree or like bows." To increase the depth of the eyes the juice of the wild plum-obviously the forerunner of eye shadow-was used to make the lids blue.

The darkening of eyelids with antimony is the forerunner of all eye make-up.

Tattooing by means of a needle which punctures the skin and introduces the dye is believed to have been introduced by the ancient Egyptians. The custom of tattooing the arms of young girls with designs of figures and flowers existed in some parts of India.

In cases where the skin was not very dark, they even ornamented their faces in the same way, by putting three or four spots on the cheeks and chin. These marks produced very much the same effect as the beauty spots that were once so much the fashion in Europe.

In cultivating beauty, great stress was always laid on internal treatment for bad skin.

But the "renewal of the face" was always considered necessary, when the system was working properly, with the rubbing of various unguents on the face the use of powders, imprinting of marks on the forehead, painting of moles on the chin, application of collyrium to the eyes, tinting of hands and feet, and the application of touches of perfume.

The perfumer's profession in India was old before Rome and her Empire was born, and the gandhika or perfumer was, despite his crude apparatus, truly an expert

Indian poetry elaborated famale beauty in every detail—not only the scented hair, the languid eyes, the full breasts, the slim waist, the curving hips : but also the refinement of diaphanous clothes, glittering jewellery, perfumes, make up, mirrors and combs.

When men sneer at cosmetics, remind them that the Roman Emperors and warriors customarily used cosmetics, and it was they who spread the custom in Europe. In India the mirror—before which women are accused of spending too much time, is one of the cosmic symbols of Lakshmi, the Goddess of Beauty ! R.J.

International Academy of Sanskrit Research, Mysore-4, India.

VYMANIKA SHAASTRA

20044, Floral, Livonia Michigan U. S. A.

Gentlemen,

In the July issue of "Ancient Astronautic", a publication in the United States of America, I read of a "remarkable translation", made by Maharshi Bharadwaja called "Aeronautics", and described as a manuscript from the prehistoric past. The article also states this treatise is or has been published by you.

Is it possible to purchase a copy in the U. S. or Canada, or can I receive a copy from you? A reply would be greatly appreciated. Thank you.

Very Truly Yours
Vera Tucker.

[redacted]

Gillbank Cottage
Holmrook, Cumbria,
England.

Dear Sir,

Forgive my curiosity, but could you tell me whether any transcripts of the Sanskrit text "Aeronautics" by Maharshi Bharadwaja as alluded to by Mr. E. Von Deniken are available for the General Public to buy or hire for a period of time?

If they are published, I would be grateful if you could let me know where to obtain a copy. Your help will be gratefully appreciated.

Yours Faithfully,
Mr. C. W. R. East.

STEELING ELEPHANTS

An elephant is not a needle, or a handbag with precious stones, or an opium box to be stolen easily. And also the stamp put by first owner on the elephant remains life long. You can't move the "goods" in speed. But the gangster groups of Thailand that are closely connected with the international monopolists have mastered this underground business of stealing elephants! In the recent times more than ten elephants were stolen from the Southern province alone.

Where are the contraband 'goods' hidden, who are the buyers, and how are these illegal 'goods' supplied? Sometime back the secret was cleared a little bit when in the deep jungle of neighbouring Burma, a stolen elephant was found in a special enclosure. It is said these stolen elephants are sold to far off countries also. They are driven out not only through difficult mountain paths, but also transported by contraband ships!

SCRATCHING SHIRTS

A Dutch firm is now specialising in producing shirts and sleeveless vest for hippies. The speciality of these dresses is that they are sweet smelling. "Wearing our products you can roam about without washing yourself for weeks together! Your smell won't provoke any adverse comments from others" says the advertisemet. It is enough if you scratch the shirt, and the odorous substance in the cloth spreads the smell of rose, jasmine etc. around you. Scratch more often hippies!"

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.
VOL 2. PRAKASHAS 9 TO 14 RS. 25.
VOL 3. PRAKASHAS 15 TO 24 RS. 25.
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of absorbing interest. Handsomely printed and bound

The Great Tenth Century work
on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE-4.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

Vol. XXXVI No. 5] Monday 23-8-1976 [Price NP. 0-

The National Textile Corporation

The National Textile Corporation, the giant organization set up by the Centre for taking over sick Mills and providing wearable taxtiles to the general public at fair rates, marked the Independence Day by presenting the citizens of Mysore with a fine Show-room and Sales Depot, in a new building in the prestigious Chamaraja Double Road.

The Opening Ceremony at 5-30 p.m. on the 15th was performed by the popular Administrator of the City Municipality, Sri A. S. Melkote, I.A.S. On arrival he was received, in the absence of Sri R. Kirubhakaran, I.A.S, Adviser, N. T. C. Marketing, by Sri G. Namberumal, Regional Manager of the N. T. C., and garlanded to the accompaniment of Nadaswaram, and lead up the steps where he cut the tape and declared the show room as "Duly Opened"; and accompanied by invitees went round the Show-room and made purchases. The architect of the building was Sri G. N. Josyer, B.E., and the fittings, equipment and decorations of the Show-room had been capably executed by Messrs Rao Brothers and Ravindranath of the Eskay Enterprises, Bangalore. The shelves and counters were laden with assorted attractive fabrics from the numerous mills of South India under the control of N. T. C, and the invitees and public swarmed to make brisk purchases. It was a new and amusing experience to Sree G. R. Josyer, to be garlanded and be introduced to some of those present as "Mr. G. R. Josyer, owner of the building, a very learned man!"

The enterprise of the N. T. C., under the stimulus of the 20 Point Programme of the Prime Minister, in opening the decorative and utilitarian Show Room is much appreciated by the public of Mysore.

A PAGE FROM HISTORY

Seventy years ago Lord Curzon's Bengal Partition acted like throwing a burning torch into a haystack.—Now India is partitioned, and Bengal is partitioned, and the Nation does not mind!—And men who had for twenty years been passing innocent resolutions in the Indian National Congress, suddenly became furious, eloquent, anti-British and vituperative, in the person of Tilak, Khaparde, Lajpat Rai, Ajit Singh, Savarkar, Krishna Varma, Bharathy, Arabindo Ghose, Bepin Chandra Pal and others, and roused the masses into a feeling of violent nationalism causing fear in the minds of British officialdom. They got an able writer, Sir Valentine Chirol to visit India and write a book, "Indian Unrest". It was widely read at the time, and noticing it in our old collection of books recently, we are tempted to cull a few passages from it denoting the lengths to which the English and vernacular Press went at the time. The "*Yugantar*" of Calcutta, edited by Arbindo Ghose's brother, Baren Ghose, published the following:—

FROM THE "INDIAN UNREST"

The "Yugantar" set itself to preach revolution as a religious even more than a political movement. Its profession of faith is to be found in an article headed "The Age of Gita again in India":—

"God (i.e., Khrisna in the Gita) has said, 'Oh, descendant of Bharata, whenever there be a decline of righteousness and the rise of unrighteousness, then I shall become incarnate again. I shall be born in every Yuga [era] to rescue the good, to destroy the wrongdoer, and to establish righteousness.

"In the Dwapara-Yuga [the era which preceded the present Kali-Yuga, or era of darkness], when righteousness was on the wane and unrighteousness was springing up in the sacred land of India under the hands of Duryodhana and other miscreants engaged in wickedness, then God, by becoming incarnate again and awakening his favourite disciple Arjuna to duty, re-established the kingdom of righteousness in India. At the present time righteousness is declining, and unrighteousness is springing up in India. A handful of alien robbers is ruining the crores of the people of India by robbing the wealth of India! Through the hard grinding of their servitude, the ribs of this countless people are being broken to pieces! Endless endeavours are being made in order that this great nation, by losing, as an inevitable result of this subjection, its moral, intellectual and physical power, its wealth, its self-reliance, and all other qualities, may be turned into the condition of the beasts of burden, or be wholly extinguished! Why, oh Indians, are you losing heart, at the sight of many obstacles in your path, to make a stand against this unrighteousness? Fear not, oh Indians! God will not remain inactive at the sight of such unrighteousness in His kingdom! He will keep His word! Placing firm reliance on the promise of God, invoke His power, and He will descend in your midst to destroy unrighteousness! Do not be afraid! "When the lightning of heaven flashes in their hearts, men perform impossible deeds."

The article closes with a lyrical vision of the India of the future, with "the independent flag of righteousness unfurled, her virtues restored, plague and famine banished, her industries brought to the highest

pitch of scientific development, her armies and fleets going forth "to use the unlimited strength, knowledge, and righteousness of India for the benefit of the whole world!"

In 1976 we seem to find the words prophetic, except for the words "her virtues restored!"

G.R.J.

5000 YEARS AGO

As far back as 5,000 years ago the inhabitans of the uplands of Armenia had a good idea of Astronomy. This is shown by cliff drawings discovered in Armenia, which depict the zodiacal constellations. Five millennia ago "lunar solar" calendars had been created in the rock drawings. The heavenly bodies depicted corresponded to specific days, weeks and months!

CHANNEL FOR BRIDGE

The deep Vakhsh River in Tajikistan has been spanned in an unusual way. The builders of the Termez-Yavan Railway constructed a 250 metre-long bridge on the bank, then dug a new channel for the river under it! This operation speeded up construction of a road to Yavan, where a large electrochemical complex is being built

SAPPHIRES

Kharkov scientists have come up with a new application for synthetic sapphires, in the manufacture of powerful, long life sodium lamps for factories, squares and avenues. Saphires stand up well to a hostile environment, are almost as hard as diamonds, and absorb virtually no light. Bulbs for lamps made from sapphire require minimum processing.

DAME MELBA

Dame Melba whose glorious voice enabled her to leave a fortune of £ 200,000, was at Henley one warm, autumn evening with Tosti, the composer.

Tosti suggested they should take two punts on the Thames, steer them to a place where there were many other craft, and then surprise everybody by giving them a free concert!

Dame Melba agreed, and ten minutes later, with Tosti accompanying on a tiny harmonium, she sang several arias. She stopped singing; there was silence, not a clap, not a cheer from anybody!

"What's the matter with them: am I singing badly?" asked Melba anxiously.

"You have never sung more divinely," replied Tosti.

She tried another aria, drifting at the same time even nearer to the other boats. Again silence!

"Very well," said Melba, "As they don't realize a prima donna is singing, give me your hat."

Tosti did so. Melba then punted round thrusting the hat under the noses of the various couples! After half an hour's hard work they collected—four shillings and eight pence!

PARLIAMENTARY REFORM

Mr. Harold Macmillan, went on the sick list once, lay in bed, wounded in the 1914-18 war, alongside Mr. Beverley Baxter. The two were idly talking politics.

"Do you know," asked Captain Macmillan, "the only man who ever evolved a practical policy of Parliamentary Reform?"

"No," said Baxter; "who was he?"

"Guy Fawkes," answered Macmillan!

FLYING SAUCERS

Hallucinations? Mass hysteria? A gigantic practical joke? Space ships from another planet? An American—or Russian—secret weapon?

At one time or another over nearly three years since "flying saucers" first hit the world's headlines, serious seekers after the truth have advanced these theories. And still, amazingly in a scientific world of highly developed detection machinery, the mystery not only remains unsolved, but grows more challenging.

The United States, where a tradition for the spectacular and the fantastic is being developed, is today divided into two schools of thought over the reality–or the unreality–of the things in the sky, variously described by competent and less reliable observers alike, but possessing basic similarities in their reported behaviour.

One school, strongly backed by down-to-earth official realists, dismisses the whole matter as something that has gone a bit beyond a joke. The other, mustering many an air expert on its side, holds that the "saucers" are genuine aircraft whose activities in the American sky may be to America's advantage or its peril, depending on the source of manufacture. Or, indeed, that they may threaten the earth itself if, as some believe, they originate from somewhere out of this world.

"Flying saucers" first flashed into the eye of a credulous world of atom bombs and supersonic rockets back in June 1947, when young American businessman, Kenneth Arnold, flying his own airplane, reported having seen nine shiny discs like motor-car wheel hub caps, careering along at about 1,200 m.p.h. in the upper air.

Since then discs, saucers, tubes, spheres and a whole collection of miscellaneous objects, with or without flaming tails, have been reported from 43 States of the U.S.A. from Scandinavia, Africa, Australia, China and the Far East.

The U.S. Air Force had a special intelligence group checking reports from all over America, but officially this inquiry was closed down last December, when it was said that further investigation was "unwarranted". Reports of "flying saucers", it was stated, could be explained as misinterpretation of "conventional" aerial objects, like meteors or vapour trails from high-flying aircraft: as a mild form of hysteria; or as hoaxes!

But reports continued to come in. And it is now reported in Washington that credible witnesses of "flying saucers" are still being examined by intelligence officers.

One man, who might well have proved the most reliable of all "saucer"-seers, and whose evidence might have carried more weight than all the authoritative denials and the "expert" opinions, met his end under circumstances that gave a dramatic new boost to the scare.

He was an an American air force pilot—Capt. Thomas Mantell. Leading a flight of three fighters over Kentucky, he received a radioed order from his base to investigate a strange object sighted from the ground and believed to be approaching in his direction.

Mantell spotted the thing and with his two companions, gave chase. They followed it for 25 minutes at 360 m. p. h, until cloudy conditions forced the other two aircraft to break off. Mantell alone sped on and was lost in the cloud. For a while, he maintained radio contact with bases, telling them he was climbing after the object and would give up the chase at 25,000 feet, if his oxygen didn't last.

His rodio went silent. Search parties later retrieved Mantell's body from wreckage of his plane strewn over half a mile. Official theory was that he must have "blacked out," owing to lack of oxygen and lost control of

his machine. A fellow-pilot disagreed and suggested the official version was a cover up. Mantell was too experienced a pilot, he said. One theory is he may have collided with the object he was chasing and that it "knocked him out in the air."

Only a few days ago, two American pilots pursued a "bright object" to a height of 40,000 feet, but gave up when they decided their quarry probably was the planet Venus !

An American rocket expert, Commander Robert McLaughlin, of the U.S. Navy, has expressed the serious belief that the saucers are "space ships from another planet operated by animate intelligent beings." He adheres to this view despite the let-down in support for the "Martian" theory occasioned by the recent Californian hoax, which for a time had many people almost believing that a "saucer" had crashed on earth and the bodies of 26 inch dwarfs were retrie· d from inside it !

Tallest "saucer" story yet is that attributed by a London newspaper to a 29-year-old London business man, Peter Penrose, who claims to be in "telepathic" touch with "the planet Strorp," which is 20,000 light years away from Earth, according to his tape-measure, and inhabited by beings ten feet high ! Penrose's "contact" tells him Throrpian space-travellers are "having a look at life on other planets" and "flying saucers" are their scout cars, carried inside larger planet ships. "They haven't landed on the earth....yet," says Penrose solemnly, adding the comforting assurance that they are peaceful beings.

Most sensational of serious "saucer" stories has been the claim, made by the usually reliable United States News Magazine, that they are a secret weapon being built by the American navy. It firmly reported that what had been seen over the past three years were nothing less that an experimental "saucer" or "disc" airplane, "exactly 105 feet in diameter, circular in shape, with jet-nozzles all round the outer rim," that the U.S Navy had been working on since 1942.

The magazine attributed the invention of flying saucers to Charles Zimmerman, of the National Advisory Committee for Aeronautics, and declared that "surface indications point to research centres of the U. S. Navy's vast guided missile project as the scene of the present flying saucer development.

The Navy promptly denied it, but admitted that Mr. Zimmerman had once designed a "pancake" plane, known as the Zimmerman Skimmer. A full-size version of this never flew, although it is revealed that a small scale model did fly. Mr Zimmerman himself discreetly said he did not know that any flying saucers were being made to-day.

President Truman's private secretary has declared that neither Truman nor any members of his staff have any knowledge of the existence of flying saucers in America or abroad. Defence Secretary Louis Jhonson has humorously admitted he would like to have a few saucer squadrons to strengthen the Air Force, but he was satisfied that they did not exist.

There is, however, a tendency in some quarters to discount authoritative refutation of saucer stories, on the ground that denials may be prompted by security consideration. One authority on aerodynamics has been quoted as stating he is aware that, for three years, a good proportion of the American aircraft industry has been engaged on missiles and other work so secret that stockholders are told no details can be given of what is going on.

Meanwhile, news that the idea of "saucers" is not a new American invention comes from Australia, where it is disclosed that plans for six disc-like aircraft have been in the Petents Office since 1930. Specialists who examined the plans said they conformed to accepted aerodynamic, principles and craft produced from them would fly well. The drawings are of a huge inverted saucer, capable of rising vertically and hovering or flying horizontally.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

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RATIONALIST

WEEKLY

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Vol. XXXVI No. 6] Monday 6-9-1976 [Price NP. 0-10

Mr. Pierre Luchinger M.O.A
Kathmandu, Nepal.

Dear Sirs,

With vivid interest I was told by a co-student, of the translation of an old text on AERONAUTICS ('A manuscript from the pre-historic past') by revered Maharashi Bharadwaja. Would you be kind enough to transmit a copy of the text so as to satisfy my unappeased interest and researches into the past.

Thanking you in advance, let me remain, Yours

P. Luchinge.

Sakbry Engineering Corporation
C/3, Clive Buildings,
Netaji Subhas Road, Calcutta-1.

Mr. G. R. Josyer, M.A., F.R.E.S.
Mysore-4.

The 20th Aug. 1976

Dear Sir,

We shall be highly obliged if you kindly inform us the price and postage charges of the English edition of (BHARADWAJ SAMHITE—Aeronautics), on receipt of which we shall remit you the sum to get a copy of that book.

This colourful book from the celebrated pen of men of erudition will be purchased for our library, and we hope you will grant us handsome rebate for the same. The source of availability at Calcutta may also please be informed.

Thanking you,

Yours faithfully,
S. Ray
Partner.

LONGER LIFE

A Fallacy

The belief that man is living longer because of the achievements of modern medical science is "just a folly," according to the Dean of the University of Otago Medical School, Sir Charles Hercus.

Speaking at a seminar on the care of the aged, he said: "At 65, our expectancy of life is only one year longer than it was in 1900.

"There are more people reaching pensionable age today because of a reduction in the death rate in earlier decades of life. But it is a mistake to think that biological expectancy of man's life is increasing. It is jnst that more people are coming on through earlier decades."

Sir Charles claimed that there was "an awful lot of nonsense" being talked about the question of age.

Some people talk as if there was a point in the life cycle at which there was a change and we become old. Nothing is futher from the truth!

"Some people are old at 25, because they are not prepared to adjust themselves to changed circumstances. But I have a friend of 93 who is just as young as a man of 50!"-

SNAPPISH JUDGES

The West German press complains that many Land and other courts are understaffed. And so judges and prosecutors often have to work at home in the evening and on days off. They are so tired they are apt be snappish. One Hamburg Judge scheduled 17 cases involving 30 witnesses for one morning, and in the course of the hearings shouted at the accused and their defence counsel: "Shut your mouth, we have no time to listen to you!"

ISRAEL'S RAIN MAKER

Israel's "rainmaker," Mr. Samuel Jaffe, has caused increased rainfall through artificial milking of the clouds.

But Mr. Jaffe is no magician wearing a wide-brimmed black hat who mumbles weird incantations. Director of the Artificial Rain division of Israel's Scientific Research Council, he is a scientist who works by telephone.

As soon as meteorological reports indicate the prospects of clouds, he passes to eight generators the signal; "Start the furnace going."

Then, white smoke of silver iodide is seen rising in the sky from the furnaces. Particles of the smoke hit the clouds, induce the formation of icicles at relatively high temperatures, and cause the cloud to yield rain!

Cloud seeding, as the scientists call this method of inducing artificial rain, has been known for some years. But the experiments carried out in Israel have some unique, pioneering features.

Instead of seeding the cloud by means of aircraft, as practised in the United States, the Israel rainmaker is using the relatively cheaper method of grouud generators to produce the silver iodide smoke. A special statistical method to determine the success or failure of the experiments is also being tried out in Tel Aviv for the first time.

Three years of experiments have yielded encouraging results, according to Mr. Jaffe. But experiments are to continue for at least three more years before definite conclusions can be reached.

The experiments to induce artificial rain caused an increase above the average rainfall in target areas, in some cases, the increase was as much as 50 percent.

But Mr. Jaffe still hesitates to attribute this result to his activities. Considerable variations in rainfall are a known fact in Israel, and it is impossible to identify rain as being "natural" or "artificial." To overcome this difficulty, he has adopted the following method:

Seeding is carried out on only half the number of cloudy days, while the other half serves as a check. The cloudy days are previously divided at random into two groups by tossing a coin or spinning a wheel. When clouds appear on a day belonging to the first group, the generators of silver iodide are put into action. But when clouds appear on a day of the second group, nature is left to take its course.

A comparison between the rainfall in the two groups gives some indic- ion of the effect of the seeding operations. Accumulated tables of comparison over a period of years will permit more definite conclusions to be drawn.

The experiments, started three years ago, were planned for a period of ten years, but Mr. Jaffe believes that partial conclusions should be reached cerlier.

The Chairman of the Israeli Scientific Research Council, Dr. Ernest D. Bergman, is very cautious about the prospects of artificial rainmaking, but he does believe that Israel's contribution to perallel research in the same field conducted in other countries lies mainly in developing the statistical methods which would enable scientists to determine whether the seeding experiments are of practical value.

Other scientists in Israel are more optimistic.

Experts of the Israeli meteorological bureau say that the few generators of silver iodide are causing an increase of about 20 per cent in target areas. Professor D. Ashbel of the Hebrew University declares that since seeding operations started rainfall has increased especially in the southern sectors where silver iodide generators are used.

"An increase in the rainfall in the Jerusalem mountain area and the Beisan Valley rather than over the Carmel range of Galilee," he says, "can only be explained by the influence of silver iodide smoke injected into the clouds which are driven by south-westerly winds. It is already permissible to assun e that the experiments in Israel are fairly successful."

The fourth winter of the experiments has just started. For, naturally, the rainmaker can never hope to induce rain on cloudless summer days.

The eight generator-furnaces are now placed around a target area situated between Nazareth and Tiberias in Lower Galilee.

"The choice of site was rather difficult," Mr. Jaffe states, "since you can hardly find an area in Israel to be surrounded by such generators without trespassing on the territory of a neighbouring country.

"In fact, it is possible that some increased rainfall has been evident in the hilly region of Nablus in the Kingdom of Jordan where this blessing must have been attributed to more natural causes."

Unlike the English saying that everybody talks about the weather but does nothing about it, Israel is certainly trying hard to do something to improve upon nature. D

"I BELIEVE . . . "

"I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe that the law was made for man, and not man for the law; that men in government are the servants of the people and not their master.

I believe in the dignity of labour, whether with head or hand; that the world owes no man a living, but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living, and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind, and that only in the purifying fire of sacrifice is the dross of selfishness consumed, and the greatness of the human soul set free.

I believe in the all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might!

Inscription on Memorial to
John D. Rockefeller Jr. in New York.

LIP-READING

There is no such thing as lip-reading, according to Dr. Louis Stone, clinical psychologist at the University of California at Los Angeles, U.S.

Modern languages, despite a certain degree of semantic sophistication, are still basically "sign languages," said Dr. Stone who conducted a study on the subject. "A smile, an arched eyebrow or a mobile face may convey as much as a spoken word."

In his research project, Dr. Stone used a group of University students, untrained in lip-reading and with normal hearing. The students were shown special silent films in which an actor repeated simple interrogative and declarative sentences uuder a variety of conditions.

In one film all but the lips were mas) .d with a plastic screen. In other films the portion of the actor seen was increased to half the face, then to the face from the chin to eyebrows, and finally to full face and torso to the waist. The students were asked to write down what they thought the actor said.

It was found that it was almost impossible to communicate information with the lips alone, Dr. Stone said. More information was communicated as the amount of the face and body seen increased.

Dr. Stone concluded that facial expressions, body movements and gestures play "a much more important role in face-to-face communication than has been generally accepted." Audible speech is only a part of an over-all "sign" process that constitutes human face-to-face communication, he said.

"So called lip-reading," Dr. Stone concluded, "is not the reading of the lips alone but dependent on all these signs."

LETTER-SORTING

The Australian Post Office has in recent years developed machines which speed up letter sorting by nearly 60 per cent.

Prototypes were developed and built in the Departmental workshops, and given extensive trials before the final design was adopted.

The first installations of such machines made in Melbourne, Sydney, Brisbane ard Launceston have shown that an increase of up to 0 per cent can be achieved in the number of letters each sorter can handle in a day.

This has been accompanied by a marked improvement in working conditions, with much less fatigue to the sorters.

Each machine comprises four main parts built from standardised units. There is a head section housing the main driving mechanism, a number of centre units or sorting positions, joined through a connecting section to a tail or stacker unit.

Each centre section contains three positions with twenty-four sorting slots per station.

Mail is distributed by a conveyor belt, runnig the length of the machine, to the sorters who take bundles of letters from the moving belt as required

Each letter is then sorted by hand and placed in the appropriate slots through which it falls to one of twenty-four individual narrow conveyor belts which transport it to the stacker corresponding to its destination.

Letters arrive at the stacks one at a time irrespective of the number of sorting stations in operation.

Push button controls and indicator lights enable supervisors to direct the working of the whole machine.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

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WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for hsving brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXVI No. 7] Monday 13-9-1976 [PRICE NP. 0-10

Cirie (Torino) Italia.

20-8-1976

The International Academy of
Sanskrit Research
Mysore-4. India.

Gentlemen,

I noticed that a Sanskrit manuscript dealing of aeronautics and airships has been translated by Mr. Maharshi Bharadwaja.

I am interested in aeronautics since a long time and will appreciate very much if you could inform me on availability of documentation on pre-historic aeronautics, specifying the cost and form of payment you prefer.

Thanking you in advance, please receive my best regards.

Roberto Vittorio Usseglio.

SIR J. C. BOSE'S RESEARCH

Vice-President Dr. S. Radhakrishnan said that there was continuity between the inorganic and organic, or between the living and animal consciosness in the universe. Believing in this principle, our seers looked upon the world as a whole and not as an aggregate. And these beliefs received scientific verification in the researches of Jagadish Chandra Bose.

Dr. Radhakrishnan was delivering an address at the Jagadish Chandra Bose Centenary on November 30–1958.

The Indian seers looked upon the world as a whole and not as an aggregate. It was a universe and not a multiverse. It was not a dead expanse but a living universe. Nature made no leaps. There was continuity between the inorganic and the organic, between the living and animal consciousness. Dharmottara in his Nyaya-bindu-tika noticed the contraction of leaves at night, while Udayana mentioned the phenomena in plants, as in the human body, of life, death, sleep, working, disease, taking medicines, etc. The opening to sunlight and closing in its absence of flowers like surya-mukhi, the sensitiveness to touch of plants like the nimosa pudica, their latent consciousness, and susceptibility to pain and pleasure were noticed. According to Udayana, plants had "a dull unmanifested consciousness."

"These intuitions of our seers were given empirical verification by Jagadish Bose" Dr. Radhakrishnan said.

Life activities in the animal and the plant were treated as dissimilar, the Vice-President continued. Animals responded to a shock by movement, while plants maintained an attitude of passivity even under a succession of blows. According to Jagadish Bose, "animal tissues give electric signs of irritation; ordinary plants, according to leading electro-physiologists, show no such signs of excitement. In the animal, again, there is an evolution of the wonderful nervous system by which the organism is put into intimate communication with its different parts and with the environment, In the vegetal organism, on the other hand, all authorities are unanimous in declaring that there is no such thing as a nervous impulse even in a plant admittedly so sensitive as mimosa pudica."

Dr. Radhakrishnan said the two streams of life were said to flow side by side, governed by laws which were altogether different. Jagadish Bose held that the nervous impulse in the plant and the animals was identical. He tried to demonstrate these views by means of delicately constructed instruments. The transitions from matter to life, from life to mind, might be represented, by a slope rather than a staircase. Througnout the cosmos there was continuity and progress. There were gulfs that separate, and bonds that unite. Jagadish Bose was interested in the latter.

Science has done many wonderful things, but it had not yet explained, much less produced organic growth and reprodution. The chemical, electrical and electronic processes could do what a single grain of wheat did, germinate in the spring time. While there was continuity between matter and life there was also a deep difference.

Between life and mind there was continuity. "Is the mind always present wherever there is life, say in the organic cell? Is there a boundary between living organism to which mental qualities can be attributed and those to which they cannot?

In his address on the day when he gave this research institute to the nation, Jagadish Bose said: "In the pursuit of my investiga-

tions I was unconsciously led into the border region of physics and physiology and was amazed to find boundary lines vanishing, and points of conflict emerging, between the realms of the living and non-living. Inorganic matter was found anything but inert: it also was athrill under the action of multitudinous forces that played on it. A universal reaction seemed to bring together metal, plant and animal under a common law. They all exhibited essentially the same phenomena of fatigue and depression together with possibilities of recovery and of exaltation, yet also that of permanent irresponsiveness which is associated with death."

These results were demonstrated by experiments to show the response of of matter and the revelations of plant life foreshadowing the wonders of animal life. "Similarly there is continuity between plant and animal life, but life and mind are also different. Impulses from the outer world are transmitted to the brain and constitute its sense-data. These are the raw material for perception. We know that consciousness is affected by chemical substances, alcohol, opium, mescalin, anaesthetics, also by concussion. We do not understand what happens in the conscious mind when we have perception or reflection, choice, decision, volition"

Welcoming the guests, Dr. B. C. Roy, chief Minister of West Bengal who is chairman of the celebrations commitee, said that Acharya Jagadish Bose had warned the scientists 40 years ago, on the accasion of his birthday, that the world would come to brink of a disaster if precautionary measures were not taken beforehand. He said so because the scientists had joined a mad race for discovery of destructive weapons. Acharya Bose had also asked the scientists not to produce these weapons, but to divert their energies to things for the good of the universe!

Dr. Roy said Acharya Bose had foreseen the danger the world was facing today, and that was why he named his research institute as "a temple of science," so that the highest ideals of life as well as scientific truth could jointly be achieved.

The Governor of West Bengal, Miss Padmaja Naidu, who presided over the function, in a reminiscent mood described how in her childhood she heard stories about Acharya Bose's discoveries. She said she was proud to participate in the function.

Dr. D. M. Bose, the present Director of the Bose Institute, and a nephew of Acharya Bose, said it was a great contribution of Jagadish Bose to have shown by his experiments that both living and inorganic matter possessed the common property of irritability. In course of time, it would be recognised that this generalisation of Jagadish Bose represented an important contribution to an understanding of the common origin of life and consciousness from inorganic matter, he added.

Messages from scientific institutions were received on the occasion from all over the world. The USSR Academy of Sciences in a message said that the Soviet scientists hold in high esteem the memory of Bose, whose contribution to biology and to the development of problems relating to the study of electro-magnetic waves had gained admiration of scientists all over the world.

The Academy wished the people and scientists of the Indian Republic new successes in the development of science, technology and culture.

The National Academy of Lincei (Rome), said that Bose's name stood not only amongst the Research pioneers of modern India, but also in the history of physics, and the relations between physics and the phenomonon of life.

"THE INDIAN HERITAGE"

By Jordi Lermas.

Those who wish to understand India should become familiar with literature that was responsible for the moulding of the concepts and values, attitudes and ideologies that are fundamental to Hindu culture and Indian history. Fortunately, there are now an increasing number of translations which can help the layman in this task.

The most recent and one of the most comprehensive is a book puplished in Bangalore by the Indian Institute of Culture as part of the Unesco Representative Work series. Entitled "The Indian Heritage," it is an anthology, not of Indian literature–that would require too many volumes–but of early Sanskrit works, from the origins to 2nd Century A.D. These are basic texts, for, "the latter phases of Indian literature are but an extension of the earlier ones, both in substance and message."

The oldest texts, the Vedas, which form the bedrock of this cultural heritage, are remarkable both as poetry and because they constitute the foundations of India's religion and philosophy.

These beautiful hymns, considered today as masterpieces of poetic creation, were dedicated to the divine forces behind natural phenomena: Indra, the chief god of the atmosphere, associated with thunder. whose heroic deeds the ancient Brahmins never tired of reciting; Agni, the god of Fire, the friend of man; and Light, adored in many forms, from the glimmering twilight to the blinding blaze of the sun, from Savitar, the stimulator of life, and Mitra to the brilliant Vivasvat, and from the all–pervasive Vishnu to Dawn:

Arise: our life, our breath has come,
Away has flown darkness, all around the light comes,
Dawn has cleared the path for the Sun.
Let us go there where they give increase to life.

The vedic bards who wrote these poems under the clear skies of Kashmir four thousand years ago were obsessed by light, brightness and purity, which they sought not only in the sun or the Stars or the Fire, but which had become synonymous with life and beauty. They prayed for "brilliance":

"The brilliance that is in the lion, in the tiger, in fire,
In the Brahman and in the Sun
The brilliance that is in the elephant, in the panther, in gold,
In water, in cows and men . . .
The brilliance in the chariot, in the axles, in the bull's strength,
In wind, cloud, in Varnua's force....
The brilliance in the king, in the drum, in the arrow,
In the strength of a horse, in the roar of a man ...

These magnificent poems recited during sacrifices and rituals produced an extraordinarily exhilarating effect upon the audience. One can appreciate this even today in a translation for, while the magic of the poems works differently on a modern reader, he is still carried away by their powerful inspiration, which sometimes seems strangely akin to that of great modern lyricists.

At the same time, in these chants and prayers, a philosophy was being evolved. Even in the Rigveda, the earliest of these works, the divinities were sometimes glorifild by their attributes rather than by name, and one hymn clearly states: "Truth is one, the wise call it by different names."

Cosmogony, which later was to become so important in Indian speculation, already played a great role at that time, and several hymns describe the creation of the universe out of a supreme cosmic being.

And their emphasis on Meditation and Non-Violence heralded the development of trends which have influenced Indian moral and spiritual history ever since.

That is why in a foreword to this anthology, Dr. Rajendra Prasad speaks of a "death-defying culture," which, from the Vedas to presentday poetry, shows a "continuity which is truly amazing." This is not merely a question of common literary sources, says Dr. Prasad, but of a fundamental unity based on the principle of Ahimsa "which manifests itself in the positive form of tolerance."

In the Vedas, the world in its great diversity was conceived as one. Though men waged wars and knew themselves to be conquerors or conquered, they expressed in these poems their deep feeling of human brotherhood, convinced as they were that they must share a common fate. Time and time again they prayed for "concord" and to "gain agreement." And today we can but repeat their fervent words:

"Let not brother hate brother,
. . . . agreeable and of unanimous action
Let them speak words with auspiciousness.
With your thoughts do not yet go apart,
But accomplish together, carrying the common burden."

UNESCO.

CHANGE LAW

The exposure of leading American companies for paying bribes to statesmen in other countries has caused confusion among American businessmen, writes the "Fortune" magazine. They do not regard bribe giving and taking as anything immoral and consider the present investigations as misunderestanding due to "a kind of dislocation between our laws and the temper of our times." The magazine says they are urging the adoption of laws clearly determining the methods concerning "foreign payments" and their amounts, in fact, legalising bribery.

F.R.G.

More than 3,000 children die in the Federal Republic of Germany every year as a result of accidents. According to the figures obtained in the course of the "Safe House compaign," about half a million children are injured. In this, the F.R.G. leads the field in Western Europe.

CIVIC SPENDING

Genoa, one of the biggest cities in Italy, is on the verge of bankrupty. Deputy Mayor Franco Monteverde told a recent press conference that it would soon be unable to pay the council employees. Since 1973, he said Genoa was to have received—but did not—95,000 million lire from the Italian government. In the meantime the city expenses and debts are growing!

PRESS NEWS

Quoting the United Press International, the West German news agency DSA reported on July 12 that the well-known singer Elvis Presley had been killed. Shortly afterwards, however, it asked its customers to withhold publication "pending clarification"! On the same day, Agence France-Presse reported that Presley had married his secretary! It soon turned out, however, that the singer was alive, hale and hearty, and had no intention of contracting marriage!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu. Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

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"A monumental work."
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LIFE SPAN

Soviet View

Forecasts that the span of human life may reach a century in the near future are not supported by one of the Soviet Union's leading experts in the field of age reserch.

According to Professor V. Frolkis, who heads the experimental department of the Institute of Gerontology, any further progress in the average length of life is likely to be very slow.

Since the revolution, average life expectancy in the Soviet Union has risen from 31 years to 65 years for men and from 33 to 74 for women. The increased "advantage" women have seems to arise from hormone activity which prevents, or slows down, metabolic changes.

A good part of this increase in life expectancy, Professor Frolkis points out, was due to the drop in the child mortality rate. But this reserve has largely been used up and further growth of life expectancy will go more slowly. It will depend on advances in combating heart diseases and cancer.

Statisticians estimate that victory over these will give man a gain of eight to ten years. Average life expectancy will rise to 80–85 years. In the future, a still greater effect can be achieved by agents affecting the aging processes.

Gerontologists are seeking means to inhibit active aging mechanisms. Experiments conducted at the Institute of Gerontology in Kiev have used with animals substances that slow down the pace of development of the genetic programme.

Animals that received these substances lived much longer than the control ones. Many signs of aging, such as metabolic changes of proteins and fats, the state of some cellular structures, and biochemical changes, were less pronounced in them.

(Continued on Page No. 4)

"NOT SO WELL KNOWN"

Last Sunday–5th September, our young grand-son brought the Deccan Herald to us and said that his father asked him to show us a reference to the "Rationalist" in the magazine page. We looked, and were surprised to see our humble, "not so well known" Weekly referred to in the august columns of the opulent Daily of Karnataka. We looked for the name of the columnist, and seeing "H. R. V. Iengar", were puzzled. Was it Mr. H. V. R.I.–Prime Minister Nehru's factotum, Governor–imprimatur of the soiled and not so soiled currency of the infallible Reserve Bank, and then, Dispenser of the sweets and fertilizers of Parry's ?-was it Mr. "H.V.R.I" trying to hide his identity by subverting the initials into "H.R.V.I" ? Why ?

We looked into the Mysore Civil Lists of the war years, but didn't find either H.V.R. or H R.V. in Dewan Madhava Rao's Secretariat.

We then read through the Magazine article and found the references to the Rationalist rather garbled and misleading. We traced the leader referred to, and found that it was in the 3rd year of the "not so well-known" Rationalist, on 19-10-1942, ie 34 years ago ! We give below the "lighter-veined" remarks of Mr. "H R.V. Iengar" in the Deccan Herald of 5-9-76. Our old leader will be reproduced next week, so that our readers might realise what credence to attach to these nimble-fingered reminiscers.

"H. R. V. I."

"The Dewan's budget speech was drafted, as usual, in one of those years in the forties when the World War II was on ; the draft was finally approved by him and was sent to the Government press for printing, proofs were read carefully to check that the facts and figures furnished by the Secretaries were faithfully incorporated, and the finalised speech printed off and copies despatched to the Editors of all the newspapers and periodicals, big and not so big, with an attached slip on which were printed the words–"Confidential—not to be opened before 12 noon on 10th April 1941"–or whatever the opening date of the Budget Session of the Representative Assembly was.

In the year I am referring to, the budget speech was meticulously put through the drill as laid down ; and the days and weeks following its delivery by the Dewan brought in a motely harvest of editorial comments—mostly laudatory however, praising the progressive Dewan and the "model" State of Mysore. I was supposed to be monitoring and reporting to the boss the reaction of the Indian Press to the speech, and derived some vicarious satisfaction from the bouquets (very few brickbats) by way of the favourble notice by the Fourth Estate, of Government policies and actions, as outlined in the essay I had worked on.

The anti-climax was not long in coming however. Soon came a not so well known weekly published from Mysore City called the Rationalist, which had an astute Editor with a rather uncanny feel for figures, who must have become wise in the course of his editorial career to the tricks that carelessly handled vulgar fractions and slimy decimal points can play on innocent and unwary people.

His editorial began with the usual panegyrics about the budget speech, and expressed gratification over the progress achieved by the State—and so on and on. The editorial went on to perorate-(has it not been said by some one that the sting of a document lies in its tail?)-that the most heartening and welcome fact revealed in the Dewan's budget address was that under his dynamic stewardship of the State, Mysore's Gold Mines at Kolar had succeeded in mining gold which could be sold at a price of ten rupees a tola, against the ruling market price of a hundred rupees a tola!

The Editor wound up by enquiring which functionary or secretary or departmental head the weekly should approach as it wished to buy, though not itself in very affluent circumstances, a couple of hundred weights (the kilogram and the kilometre had not yet superseded the British foot-pound) of this remarkably low-priced gold from Kolar.

The mordant wit of the Rationalist had a devastating effect on the speech writer-your humble servant—and sent him scurrying to find out where things had gone wrong. The original typed note received from the Secretary to Governament in charge of the Mines Department was resurrected and the figures of the quantity of gold mined by John Taylor and Sons during the year (so many millions and odd fine ounces) and its value (so many crores of rupees and odd) yielding to the Government so many lakhs of rupees and odd by way of royalty on gold and gold duty, were carefully compared with the figures in the printed speech.

There was no discrepancy whatsoever between the two. Though the correctness of the Secretary's original report was to be treated as beyond question, it could no longer be looked upon as a sacred cow, and was now subjected to a close, searching, critical examination, and a simple arithmetical problem in division revealed that the typist of the Secretary who had to deal with three decimal points in three figures in a row, had misplaced a decimal point in one of these figures.

This was enough to send the price of gold nosediving and crashing to ten rupees a tola, making the sudden discovery of any vast rich new gold mines somewhere in the world quite unnecessary, and the unloading of their gold reserves on the London bullion market by the Word's Central Banks entirely superfluous!

The Rationalist's sarcastic editorial comment and the relevant note of the Secretary to Government in original were duly "flagged" and put up to the Dewan—not without a little trepidation. He must have been amused, though, rather than irritated by the mistake in his speech which provoked the derisive editorial, as he sent back the papers (to my relief) with the remark—"Beware of the damned dot"!

It is not known whether he was reminded of Winston Leonard Spencer Churchill's views on the decimal point. But I was Churchill's tutor in school had tried in vain to teach him mathematics—and then gone off for a rest cure! In his Memoirs Churchill records: "The figures were tied into all sorts of tangles and did things to one another which it was extremely difficult to forecast with complete accuracy. It is no use being "nearly right" with figures. In some cases these got into debt with one another · These complications cast a steadily gathering shadow over my daily life."

What continued to baffle Churchill (though he has been described by his biographer as a multiple genius) more than any other aspect of Mathematics even in his adult life, were the decimal points, and when he became the Chancellor of the Exchequer in 1924 he had to send for the Permanent Secretary to the Treasury to explain to him what those "damned dots" were which the budget statements were so full of!

If doubts about the nutritive value of the good old honest spinach are not to be raised, and if false hopes are not to be encouraged and the cupidity of human beings is not to be whetted regarding the availability of cheap gold, and if other mishaps, more serious or not so serious are to be avoided. it is important that you employ a typist who really knows typing, and who is recruited for his (her) expertise in typing, and who does only typing work!

Employment of typists like late of the US Congressional Committee Elizabeth Ray (who admittedly "could never learn the keyboard") could bring on a greater calamity than mere misplaced decimals. It can eventuate in disgraced patrons and displaced masters!"

* * *

May we ask the Editor of the Deccan Herald whether Mr, H.R.V.I. "was Churchill's tutor," and then Dewan Madhava Roa's pen-pusher? When? When?

Editor.

(Continued from Page No. 1)

The supply of energy to the cell is disturbed in the process of aging. Energy is supplied over many channels the performance of which deteriorates with age. One channel, in which the so called amber acid is a source of energy, suffers less than the others. It has been shown by studies at the Institute that prolonged injection of this acid into animals helps to delay old age.

An important reserve of increasing life expectancy (in experiment by 35-50 per cent) has been a quantitatively insufficient but qualitatively adequate diet. Its positive effect was manifested even on animals which had reached a second part of their life-time by the time of the experiment.

The opportunity to affect the aging processes will not make the life of every one of us illimitable, however. The human organism cannot exceed the biological limits assigned to it as a living species by nature.

A horse lives 15 times as long as a mouse. But there is not, never was, and will not be. a mouse that could succeed in living 15 times longer than any other mouse!

As to man, calculations show that the biological potentialities for raising his life span at the expense of intra-species reserves are around 30-50 years. Anything beyond that limit calls for a breakthrough outside the characteristics of the species that have become fixed in the course of evolution.

906, Bellevue Place,
Kokomo, Indiana 46901 U.S.A.

Maharashi Bharadwaja,
International Academy of Sanskrit Research,
Mysore, India.

Dear Maharashi Bharadwaja,

I understand that you and your academy are doing extensive research into the sanskrit writings.

I am particularly interested in the aspects of civilization on earth. My research has led me to believe that mankind has been on our planet for a long time. But as he became more civilized, more intelligent, he misused power. I suspect that most of the major earth cataclysms were caused by man's wrong application of power. I understand we've changed poles or orbit 4 times—maybe more.

In an old book by James Churchward (I believe) he describes a lost continent in the Pacific—Mu, he calls it and relies extensively on sanskrit writings. I know Erich Von Daniken has referenced your translations and these are especially interesting to me. But the whole history of man—why man is as he is—and particularly who and why I am—have been of major concern to me. As a searcher and student for over 7 years, I have read and studied aspects of Hinduism, Tantric Buddhism, Zen, Sufism and Christianity primarily. I have been a meditator for a long time, have special teachers, and my wife is now also involved in yoga. There are many Indian writers for whom I have a deep respect. I am so pleased to see sharings of east and west, India and the U.S A. So much truly exists.

My secondary research, dealing with man's progress and errors and earth cataclysms show me there is much in the East—in your land—which can help. I may be wrong, and as a scientist, I seek only truth; I do not care to try to force a theory. And as a friend concerned about all mankind, I wish only to share.

I'd appreciate it if you could give me an idea of translations your academy has made—in general—is there a list? I am particularly interested in, but not restricted to, concepts, understandings, details—history of man, earth's cataclysm, possibility of influence of visitors from outer space, etc. Could you briefly tell me what you've found? A summary,—your understanding. Would it be possible for me to get copies of selected Sanskrit translations for my own study and review?

I am truly sincere and thrilled. There's so much we don't know, so much many are afraid to tell, so much people are afraid to believe. But somehow, we all learn that all men are our brothers!

My best to you in your important work!

Peace,

Dr. Ronald P. Anjard.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

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FOUNDER DIRECTOR

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

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SOME JAPANESE PROVERB

It is difficult to be strong and not rash.

A journey of thousand miles begins with one step.

Who can speak well can lie well.

Too much courtesy is discourtesy.

He that steals gold is put in prison; he that steals land in made king!

Better be proficient in one art than a smatterer in a hundred.

Cold tea and cold rice may be endured, but not cold looks and words.

Borrowed cat catches no mice.

Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defence.

A fog connot be dispelled with a fan.

A man's character depends upon whether his friends are good or bad.

One good word can warm three winter months.

The frog that has not seen the sea thinks the well a fine stretch of water.

When you buy a vase cheap look for the flaw; when a man offers favours look for the motive.

The sparrow flying behind the hawk thinks the hawk is fleeing.

When all praised the peacock's tail, the birds cried "Look at his legs. and what a voice!"

When the cat mourns for the mouse, you need not take her too seriously.

Man learns little from victory, but much from defeat!

(Review of the Budget Speech in the Rationalist of 19–10–1942)

THE DEWAN'S ADDRESS

The Dewan, from all accounts, is a constitutional Dewan, not seeking to fix his imprint on every thing in the administration, leaving the dignitaries of State to discharge their responsibilities according to their abilities and conscience, and Interfering only in essentials if necessary. That being so his Address to the Fourth Session of the Representative Assembly giving a survey of Government's activities need not be construed as a record of his personal achievements, but as the sum of work turned out by the body of persons who constitute the Government, whose head and spokesman it is his privilege to be. Therefore what merit one may find in the tale he has told should bring credit to himself alongside of his colleagues, and what measures may be open to criticism would have to be accounted against those individually concerned in them.

The Address inevitably opens with a reference to the war, and the consequent stationing of army units in parts of the State, and the arrangements for improving friendly relations between the military and the neighbouring rural folk. A plan to strengthen the State's Defence Force is referred to, but there is no mention of the truth or otherwise of the report that the Palace Troops have been taken over to the State budget.

The Civic Guard, A.R.P. and "Grow more food" campaigns are mentioned. 1,24,000 acres have been newly granted for cultivation, and improved varieties of paddy sown in 60,000 acres. 40,000 tons of rice have been secured for import, export of ragi has been limited, and efforts made to secure quotas of wheet and dhal.

The address states, "Uniform prices for the sale of sugar have been fixed for the whole State. The existing stocks are being conserved and distributed equitably among all the Districts." This is on paper. How little the public are getting the benefit of it doesn't even need enquiring. With regard to the price, a prosperous official of the Company had the hardihood to assert in an open meeting in Mysore that the Company would suffer loss if forced to sell at Re. 0–8–6 a viss! This was just before making a 100% profit and declaring 20% on shares! As to the regulation of supplies, it is still at sixes and sevens. Profiteering is raging, thanks to very respectable lace–turbaned merchants.

The case of kerosine oil is no better. No doubt the price is fixed; but the measure given is too short. The agents of course are vaunted philanthropists!

The advance of Rs. 10 lakhs to the Director of civil supplies, and Rs. 50,000 to each of the Deputy Commissioners to stock foodgrains is a commendable measure.

The Statement that "supervision of dealers in essential commodities should, however, be vigilant, and cases of cornering and profiteering be severely dealt with," deserves to be stressed, and requires to be issued as a general direction to the officers concerned all over the State.

The Address mentions satisfaction at the agriculturist getting a high price after long years. The high price for his goods would be of benefit to him if the prices of his own requirements remained low. But when he has to shell out all his gains in order to

secure his bare needs, the high price is of no real benefit.

The grant of the dearness allowance to the extant of 19 lakhs of rupees is a generous measure for which we have no doubt Government employees are thankful.

The retrocession of Yaswantpur-Harihar railway line jurisdiction by the India Government is a belated measure. It is after all temporary. However we suppose we ought to be delighted that it is timed simultaneously with the announcement of the cessation of British extra-territoriality in China!

The foundation of the National War Front is then referred to. It is absurd for any one to assume that the purpose of the National War Front is to rouse the people to defend Britain against the Japanese. The movement in fact is for rousing and training the people to defend their State, their township, their hearths and homes, against invasion. to encourage bravery, patriotism, and joint action for self-protection.

The Dewan refers at some length to the recent disturbances in the State and outside by both adults and students. We can understand the feelings of the Head of the administration at this strange and abnormal phenomenon. Being good-natured and just he should feel chagrin and resentment at being put to such a trial. Speaking without bias either way, without being dazzled by official pomp or dazed by popular clamour, viewing the happenings as from a cloistered seclusion, we acknowledge the Government have in the main conducted themselves with considerable forbearance, endurance, and patience. It will be to their credit if they continue to maintain that sobriety.

But the trend of the Dewan's observations in this connection would indicate that his sensibilities were being hurt and getting impatient. That would hardly be sound. If one starts condemning, we wonder where one could stop. Are not the beiggest and greatest in the world acting madly today? Is any one even among the highest speaking sanely or acting logically? When salaried statesmen in the international world are acting like blind bullies, should we wonder that our innocent young and old get poisoned by the prevailing atmosphere and become mad. unreasonable, and illogical? To nurse them back into sanity requires wise thinking and deft handling. In the long run that is a better way. Otherwise it is like taking a patient to the hospital in order to cure, and killing him! It is a bad horseman who tries to cure a restive horse by flogging it! The people, no less than the Government, are affected by "the background of the international situation." They must get out of it as best they can with mutual regard.

With regard to students the Dewan repeats the oft-spoken gibe which we have heard flung at parents. It is easy for parents who have secured safe berths for their children to throw blame for the students' strikes on the heads of parents. We wonder whether Government have ever made clear where Government responsibility over children ceases, and where parental responsibility steps in. What rights nowadays has the modern State, which drags out boys and girls of 14 or 16 and mothers of even 50, left to the parents or husband? No parent wants to see his children idling or going to dogs.

As to the remarks about teachers, the bulk of them are but plodders struggling for some livelihood under galling subordination How can they inspire or attract students? The high ones, the Professors, are of course lost in

their own conceit; their contact with students is light as the summer wind; their purpose is to get fresher means of supplemental income. What sentiment of respect can they inspire either ?

Normally the Mysore student is like that small evacuee who was hurrying to school; he was late on the way, and kept saying, "Please, God, don't let me be late." At that moment he stumbled and fell. He picked himself up slowly and muttered, "All right, God, You needn't push me!"

But the international situation is buffeting the students now like the African sirocco! They have to be saved by wise means, and not by reckless dominance.

"Mistaken ideas of patriotism," have no doubt to be avoided. But not patriotism itself, be it in students or adults or labourers. Roosevelt is appealing to American workers' patriotism to put out their best war effort. Bevin is doing the same for English workmen. Indian labourers too should have the urge of patriotism in their efforts, and not act as mere self-seeking live machines!

We have unwittingly said more than we ever intended to say on this painful and difficult subject. All through it has been our aim not to say or do anything which would goad a thoughtless public or a rigid Government to excesses.

We heartily concur in the view that Government should maintrin law and order, with all the resources at their command. But our point is that the resources should not be merely the police and the military. Before the police and the military, and behind them, there should be a wise head, kind heart, and sound judgment.

But it world not be correct for Government to hold that whatever the public do is wrong, and whatever they themselves do is right!

For instance, the Representative Assembly is the most important political body of the State. Having taken scores of its members into custody under preventive detention, should there be no reference or explanation of it in the opening Address? And when such persons are let out to take part in a tuppenny Merchants' Association election or election in a second-rate body like the University Senate, and when even the Indian Government allowed its prisoners to attend a Congress Committee Meeting, should not the Assembly detenues have been allowed to attend its Session? We are not concerned in the matter at all. We mention it to show that even Government can commit an error and act illogically.

We point another. "The output of gold and silver in the mines in 1941–42 was 30,11,37,772 ounces valued at Rs. 3,78,40,113". Will some Government statistician who has put those figures into the Dewan's lips, prove those figures? Is 30 crores of ounces of Gold available for 3¼ crores of rupees, or at 8 ozz. per rupees? If so we would recommend to Government to borrow that amount and get possession of that gold forthwith!

Well, that is enough for the time being. We hope we have not bored our readers.

Editor.

That is the Review of the Dewan's speech in the Rationalist 34 years ago. Reading it objectively at this distance of time the Editor thinks that he need not be ashamed of it. There is no panegyric, no tail-wagging for the sake of crumbs, criticism is candid and unafraid, and is thoughtfully and soberly expressed.

An Editor is a Censor on behalf of the public, watching both Government and the public from a pedestal, like an umpire on a tennis court. The Rationalist's Editor has always sought to maintain the tradition of W. T. Stead, John Morley, and Benjamin Franklin,—W. T. Stead of the "Review of Reviews" London, who roused the world's conscience by exposing "The Maiden Tribute of Modern Babylon!"; John Morley, the most eminent and impeccable of British publicists; and Benjamin Franklin, America's man of-letters, who flew a kite to the clouds and caught electricity!

The tradition is well kept up in the Editorial on the Dewan's Speech. There is no panegyric in it, though the Editor and Dewan Madhava Rao II had known each other since 25 years before. In 1917, at the suggestion of Dewan Visweswaraya the first Mysore Civic and Social Conference was held in Mysore on the 3rd June, with Mr. M. Venkatakrishnaiah and young G. R. Josyer as Joint-Secretaries. A few days before Sir Visweswaraya sent Mr. N. Madhava Rao and Mr. A. V. Ramanathan—his Efficiency Audit officer and Private Secretary—to Mysore to see the progress of preparations, and consider the draft Report. Mr. Madhava Rao first met Mr. G. R. Josyer then, and their regard for each other continued ever since.

The Report was ordered to be printed in the Government Press, Mysore. Visiting the Press, Mr. G. R. Josyer was present when Mr. Yates, the Superintendent, was correcting the proofs. Looking up Mr. Yates asked, "Young gentleman, who wrote this Report?" We modestly replied, "Mostly I." "You ought to get a Rao Bahadur for it", he ejaculated!

There has been neither "Rao Bahadur" nor "Iyengar Bahadur!", and we don't mind. There is an oft-remembered quotation in our mind, "Let me unrecognized live, and unremembered die!"

In the paragraph on students' strikes we have referred to "parents providing safe berths for their sons." The reference is to Dewan Madhava Rao's and Councillor K. V. Anantaraman's sons—Messrs. N. Lakshmana Rao and A. Viswanath being nominated Assistant Commissioners in the G V. K. Rao Civil Service batch. Sri Lakshmana Rao is Mayoring Bangalore. Vishwanath departed long ago.

Sri H. R. V. Iyengar has stressed two points in his reference to the Rationalist, the production of gold, and the Rationalist's wish to buy it.

On both points his memory seems to have gone wool-gathering. He seems to have had neither the Dewan's speech nor our Editorial before him, but let loose a vague memory and fertile imagination to misguide his pen like a planchette, careless of not only dots, but also of hyphens!

The figure given in the Dewan's Address, by gross official remissness, was "30,11,37,772 ounces of gold valued at Rs. 3,78,40,113." Does it work out to Rs. 10 per tola, Mr. Ex- R. B. Governor? It means, instead, 8 OUNCES OF GOLD PER RUPEE, i.e 20 tolas PER RUPEE! The figures are so glaringly ridiculous that it is absurd to ascribe it to a typist's misplaced dot. It shows how little reliance a high-placed person can place on his entourage.

And then, it is not true to say that the Rationalist wished to buy "one or two hundred weights of the gold."- By the way, what is "1 or 2 hundred weights of gold," without a hyphen?—What it suggested was that Government should buy the gold if it went so cheap!

Men of the rank of H. V. R. Iyengar or K. P. S. Menon or C. S. Venkatachar, resorting to writing as a pastime, should not indulge in cheap writing, but write responsibly, educatively, and authoritatively, so that the public may rely on the veracity of their writing, and be edified by them. If, instead, they try to palm off confused memories and vague thoughts, in jejune language careless of stops and hyphens, they put their feet in the mire, and have to be extricated.

To conclude, it strikes us as rather curious that a review in the "not so well-known" Rationalist of 34 years ago should have remained latent in the brain cell of Mr. H. V. R. Iengar amidst all the dazzling experiences of the intervening years, and been brought out into lime-light, without knowing whether the paper was alive or the Editor was alive. The paper is 35 years old and is flickeringly surviving. The Editor is 86 years old, and is still alive, unwillingly, and, I might say, to no purpose!

Our remarks about Dewan Madhava Rao then bore no malice, and our remarks about Mr. H. V. R. Iengar now bear no malice either, and are made in good faith and with due regard.

EDITOR.

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WEEKLY

Founded : 1940

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Dear Mr. Josyer,

Hope you will forgive me for taking so long to reply to your letter. It's seemingly impossible these days to try & set aside enough time for anything. Forever working on projects, allowing myself whatever spare moment I can muster, enable mo to write my book. Dos'nt leave much for anything else. As you see I am always busily doing something. But I never forget old friends. So when able I do write.

Hear also you have began printing 'Manufacture of Diamonds'. Suppose you have by this date made considerable progress? Mind letting me have a look at some of the pages you have so far deciphered ?. When do you suspect, when we can have a chance getting a crack at reading the book ?. Real soon I hope ?.

Mr. C.B. Wynnias who you informed me wrote to you asking after the 'Vymaanika Shaastra', has been virtually associated with me since very young. Could say we grew up together. Strange thing neither of us knew we were pursuing the same hobby until only relatively recently. Just that he happened to pop in when down here on business. Discovered I was interested in the identical thing & have maintained communication ever since.

Whether you don't know it, I too was also born in India, arriving out here in 1949, when no older than 9. Which means I am currently in my thirties. Both my parents are considered Anglo–Indians British one side & German the other. Both parents some day dearly would love to go back. I doubt it if it would be the same some how. Though I guess the smells & all really have'nt changed much. Largely this is what they miss most, & the sound activity. Upon thinking back, I'd admit, they may have something.

Well, dear friend, It's come around all too soon again when I must bring this to a close. If you feel whenever in the mood do write, Would like to hear from you.

Sincerely Yours
R. (Ashley). Falk.

A GALLUP POLL

Scandinavians are the happiest people in the non-Communist world. Japanese are the most agnostic, and Indians are strongest in their belief in immortality. according to what is described as the first global opinion poll.

Scandinavians. Australians and Americans are the most sociable, with roughly half the people claiming 10 or more close friends.

The survey is published in the Reader's Digest magazine by international pollster Dr. George Gallup after a two-and-a-half-year study involving more than 10,000 interviews covering nearly 70 countries and filling 18 thick volumes.

The dominant fact emerging from the survey, Dr. Gallup said, is the economic gulf that still separates the have nots from well-off nations. Some 900 million people subsist on $40 a year, which is less than many people make in a day, according to the survey.

The poll did not cover Communist nations, some Arab countries, and a few military dictatorships.

Research crews travelled from Norway to Chile, pursued nomadic tribesmen across the Sahara, and journeyed to remote villages in India in pursuit of opinions.

Two-thirds of all respondents in Latin America, Africa and the Far East worry about their economic situation all or most of the time. the survey indicated.

By contrast, North Americans and West Europeans, though complaining of inflation, admit in 75 per cent of cases that they almost never or only occasionally worry.

"On average", says Dr. Gallup, "people from the richest countries—those who live in North America, Australia and Western Europe—report themselves as being far happier, find their lives more interesting, worry less and would like few if any changes.

"They are also far more content with their family life, their countries. their communities, their educations and with themselves."

But only 68 per cent of Latin Americans interviewed, 8 per cent of Indians consider themselves fully satisfied with their lives.

The survey shatters the theory sometimes advanced that a nation's happiness correlates closely with the amount of sunshine it enjoys. For Canada, despite long winters, stands high in the "satisfactions" scale as do the Scandinavian nations, even though all of the Nordic countries except Norway paradoxically have high suicide rates.

The poll indicated that the psychological gap between the wealthy and the less-endowed was almost as deep as the difference in their respective standards of living. All, however, believed that Government efforts against inflation and unemployment and on behalf of ensuring food supplies were their key concerns.

In general, Third World people interviewed put their hopes in quick industrialisation, while inhabitants of industrialised nations said they favoured a slower rate of industrial growth.

While people in industrialised nations favoured reduced or zero population growth, 80 per cent of those queried in Africa believed a couple should have at least three children. Sixty-one per cent of those surveyed in Latin America deemed population growth desirable for their countries.

(Continued on Page No 5)

JUDGING MEN BY THEIR BODY

J. LAVATER.

The following are the traits of a perfectly beautiful, intelligent, and noble forehead.

In lengh it must equal the nose, or the under part of the face. in breadth it must be either oval at the top—like the foreheads of most of the great men of England—or nearly square. It must be free from unevenness and wrinkles, yet be able to wrinkle when deep in thought, afflicted by pain, or moved by indignation. It must retreat above and project beneath. The eyebones must be simple, horizontal and, if seen from above, must present a simple curve. There should be a small cavity in the centre, from above to below, and traversing the forehead so as to separate it into four divisions perceptible in a clear, descending light. The skin must be more clear on the forehead than in other parts of the countenance.

Foreheads, short, wrinkled, and knotty are incapable of durable friendship.

Be not discouraged though a friend, an enemy, a child, or a brother transgress, for so long as he have a good, well proportioned, open forehead there is still hope of improvement.

Blue eyes are generally more indicative of weakness and effeminacy than brown or black. Certainly there are many powerful men with blue eyes, but I find more strength, manhood, and thought with brown.

Choleric men have eyes of every colour, but rather brown or greenish than blue. A propensity to green is an almost decisive token of ardour, fire and courage.

Wide open eyes, with the white visible, I have often observed both in the timid and phlegmatic, and in the courageous and rash.

Meeting evebrows were supposed to be the mark of craft, but I do not believe them to have this significance. Angular, strong, interrupted eyebrows denote fire and productive activity. The nearer the eyebrows to the eyes, the more earnest, deep, and firm the character. Eyebrows remote from each other denote warm, open, quick sensations. White eyebrows signify weakness; and dark brown. firmness. The motion of the eyebrows contains numerous expressions, especially of ignoble passions.

I have generally considered the nose foundation or abutment of the brain, for upon this the whole power of the arch of the forehead rests. A beautiful nose will never be found accompanying an ugly countenance. An ugly person may have fine eyes, but not a handsome nose.

I have never seen a nose with a broad back, whether arched or rectilinear, that did not belong to an extraordinary man. Such a nose was possessed by Swift, Caesar Borgia, Titian, etc. Small nostrils are usually a sure sign of unenterprising timidity. The open, breathing nostril is a certain token of sensibility.

The contents of the mind are communicated to the mouth. How full of character is the mouth ! As are lips, so is the character.

Firm lips, firm character; weak lips, weak charcter. Well defined, large, and proportionate lips, the middle line of which is equally serpentine on both sides, and easy to be drawn, are never seen in a bad, mean, common, false, vicious countenance. A lipless mouth, resembling a single line, denotes coldness, industry, a love of order, precision, housewifery, if it be drawn upword at the two ends, affectation, pretension, vanity, malice. Very fleshy lips have always to contend with sensuality and indolence. Calm lips, well closed, without constraint, and well delineated, certainly betoken consideration, discretion, and firmness. Openness of mouth speaks complaint, and signifies closeness, endurance.

From numerous experiments, I am convinced that projecting chin ever denotes something positive, and the retreating something negative. The presence or absence of strengh in man is often signified by the chin

I have never seen sharp indentings in the middle of the chin save in men of cool understanding, unless when something evidently contradictory appeared in the countenarce. The soft, fat, double chin generally points out the epicure; and the angular chin is seldom found save in discreet, well-disposed, firm men. Flatness of chin speaks the cold and dry; smallness, fear; and roundness with a dimple, benevolence.

(Continued from Page No. 3)

The highest crime rates in the non-Communist world are found in Latin America, Africa and the US, the survey reported.

The poll decribed as a disturbing trend the rnsh to the cities taking place in the devoloping world, where 73 per cent live in rural areas.

"With the population expanding and ever more mouths to feed, rural inhabitants should be encouraged to stay on the land" say Dr. Gallup. "Yet, if given a chance, over half of the subjects interviewed in Latin America, Africa and the Far East would move to the cities."

In developed countries, the reverse trend operates, with more than half the people opting to live in small towns, villages or country areas.

By majorities ranging from 60 per cent in Britain to 93 per cent in Africa, people in every country except Japan expressed belief in God or in a Universal Spirit, and claimed to belong to a church, religious group or faith.

Seventy-six per cent of Indians expressed belief in immortality, higher than any other country. Far East and sub-Saharan nations come next with 69 per cent.

"Japanese are the most agnostic people of the non-Communist world—only 44 per cent believe in a deity."

Among advanced nations, only Canada, the US and Italy found a majority believing in life after death.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilisation". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

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THINGS THAT SHORTEN LIFE

Just as the constant dripping of drops of water will in course of time wear away the seeming imperishable rock, so the small sins of omission and commission committed against Nature's imperious laws of our being tend gradually to shorten life. The following is a compendium of the mental, moral, physical, and external influences that exert a baneful influence in our lives, and lessen the years of our earthly existence They should be assiduously avoided by all who desire to attain to a green old age :—

Adulterated foods.
Amativeness.
Anger.
Anxiety.
Bad air.
Care.
Early marriage.
Envy.
Excessive joy.
Errors in diet.
Exhausting exercise.
Grief.
Hatred.
Indolence.
Inactivity.
Injudicious use of drugs.
Intemperance.
Insufficient sleep,
Jealousy.
Late hours.
Late supper.
Mental strain.
Over-feeding.
Quick mastication of food.
Sensuality.
Tobacco smoking (when immoderate)
Uncleanliness.
Unhealthy climate.
Unhealthy occupation.
Unsanitary habitations.
Unventilated rooms.
Violent emotion.
Want of sufficient exercise.
Worry.

THINGS THAT PROLONG IT

In contrast to those baneful agencies, just set forth, that tend to shorten life, the following are the principal mental, moral, physical and external influences conducive to longevity :—

An easy conscience
An even temper.
A contented mind.
Chastity.
Cheefulness.
Cleanliness.
Congenial companionship.
Daily exercise.
Eating fruits and vegetables in their seasons.
Early hours.
Eight or nine hours' sleep.
Healthy climate.
Healthy occupation.
Hope.
Joy.
Laughter.
Well ventilated living and sleeping rooms.
Moderation in eating and drinking.
Piety, and hope in a future life.
Proper recreation and rest.
Sanitary surroundings.
Thorough mastication of food.
Temperance.
Wedlock.
Wholesome diet.

Two ways of Saying A Thing

AS THE WORLD SAYS IT	AS THEY SAY IT IN PARLIAMENT.
"You may take the horse to the water, but you cannot make it drink it"	"It is undersood that it is occasionally possible to induce a horse to approach water, whether static or flowing, and there is no objection in principle to this procedure being adopted. It is pointed out, however, that such tractability on the part of the animal is not necessarily associated with an inclination to slake its thirst, and it must be recognised that, in the event of any reluctance to do so being manifested, no efforts to bring about a reconsideration of this attitude are likely to be rewarded with success."
"There is no cloud without its silver lining"	"It is desired by the Meteorological Department of H.M. Air Ministry to draw attention to the fact that all forms atmospheric vapours have been observed to have an upper stratum of argentine appearance."
"Too many cooks spoil the broth."	"Attention is drawn to the undesirability of the overlapping of functions in the preparation of liquid comestibles in catering establishments. It has been established that in cases of reduplication among executives a reduction in nutritional value and palatability has resulted."
"You cannot see the forest on account of the tree."	"An abnormal density of timber is unfavourable to the visibility of an afforested area."
"Take care of your pennies, and the pounds will take care of themselves."	Provided one gives the closest scrutiny to the disbursement of sums of money of the lowest denomination, one can with considerable assurance leave the larger items of expenditure to make provision for themselves so far as economy is concerned."
"The end justifies the means."	"In the considered view of his Majesty's Government everything may be deemed to be entirely satisfactory that reaches a beneficial conclusion through the attainment of its ultimate goal at the termination of its journey."

The Pushpaka Vimana

Of Ramayana

Standing inside the vast palace of Ravana, Hanuman saw the great Vimana of magnificent appearance, studded with jewels and diamonds set in the lattice work of purified gold. It was manufactured with inconceivable art by Divine Vishwakarma as a perfect specimen of his workmanship. It was placed in the air-route that led to heaven, and shone like the symbol of the sun's celestial course. There was nothing in it that was not done with great care and exertion. There was nothing in it that was not as rich as diamonds. What was special in it was not to be found even in the Vimanas of Angels. There was nothing in it that was not exceptional and incomparable !

It could travel with the quickness of Wind according to one's wish, and was unobstructable in its path. It could travel in the sky, and stop midway without any support.

It was adorned by several chambers having extraordinary spires. It was spotless like the autumnal moon, and was crowned with a majestic pinnacle. It looked as sweet as a freshly culled heap of vernal flowers, and lovelier than the whole season of Spring. It was the Pushpaka Vimana !

It was made for Brahma by Vishwakarma, set all around with invaluable lustrous gems. It was obtained by Kubera, the god of wealth, from Brahma by propitiation ; and then was wrested from Kubera by Ravana by his prowess.

It was adorned by beautiful pillars of gold, and figures of wild animals famed for speed were engraved all round. Its stairways were adorned with beautiful golden steps and charming platforms radiant with saphires and emeralds, with lattice windows of crystal and gold, with floors inlaid with lovely coral and precious gems and matchless pearls, and was dazzling like the rising Sun. This celestial aeroplane was partitioned into several beautiful cosy chambers and apartments.

It was fashioned by Divine architect Vishwakarma, and was a creation of gorgeous beauty and matchless splendour.

Valorous Hanuman ascended it and gazed around it with speechless wonder. Such was the Divine Pushpaka Vimana !

"STONE WALLS DO NOT A PRISON MAKE"

In the twelve years served of a life sentence given him by a Duisburg (F.R.G.) court for killing a prison guard in an attempted break, bank robber Eberhard Greven has learned to paint icons in the old Bizantine and Russian manner. Thanks to enterprising agents, Grevent's artistic efforts have proved a lucrative business not only for him and them, but also for his jailers, who, classifying him as an "independent businessman", charge him monthly a good-sized bill for "meals, clothing and lodging"!

HOW IN WOMAN'S BANK?

Susan Salvia lost her job the moment she told her employers she was pregnant, though she had clerked for New York's first Women's Bank, which had been opened, the ad. says, to give special attention to women's needs!

PROGRESS

In the U.S. today, the crime-scared rich increasingly hire private-eyes and body-guards, who now outnumber Federal and State police by almost half! Neel Holmes, head of a private body-guard service agency, netted a cool million last year! "There is only one business better than ours, and that's Crime. As long as it flourishes, we flourish," he says.

FOR WHAT?

"I cannot imagine a world without beautiful leopards roaming around", Diana Vreeland, editor of "Vogue," stated in a recent interview. She was wearing a classy leopard stole at the moment!

JET TERROR

Only no more patience with round-the-clock racket from a nearby military aerodrome can explain the appearance in the paper in Traben-Trarbach (F.R G) of this want-ad: "Will buy any type of operative anti-aircraft missiles for defence against intolerable jet fighter terror in the air"

"SPIRITUAL LEADER"

"He has a huge ville, a 13-million-mark hotel, two luxury yachts, a private airplane, a personal bodyguard, four wives and eight children," the West German "Bild" says of San Myan Mun, spiritual leader of a South Korean sect of professional beggars!

RECORD BREAKERS

Indignant that Guinness Book of Records had too few compatriots down on the list, a group of Britons organized a Screwball Olympics in Lingfield in late August, at which Ray Hatter broke one record with a non-stop speech of 29 hours 12 minutes and 30 seconds; Rhett Stevens, another with 192 smoke-rings from one cigarette puff; and George Walters, a third, with 26-odd hours of non-stop accordeon playing! However, king of the screwballs was Tim Hayes who spent 96 hours in a deeply buried coffin, having food and drink fed him through an arrangement of plastic tubes!

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FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE-4.

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WEEKLY

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Vol. XXXVI No. 12] Monday 1-11-1976 [Price NP. 0-10

Director
International Academy of Sanskrit Research
Mysore India.

Clapham
South Australia
13 October 1976.

Dear Sir,

I have been doing research about the early history of man for a number of years. Recently I found a reference to your English translation of Maharshi Bharadwaja's manuscript on Aeronautics. This was in Erich von Daniken's book "In search of ancient Gods." A photocopy of this reference is enclosed.

Would it be possible for me to purchase a copy of this translation as I am endeavouring to collect primary evidence supporting the existence of a past civilization with advanced technology?

I have also enclosed an interesting press cutting taken from an Adelaide newspaper of 20 years ago. You will notice that it refers to a work called "The Old Commentary"—a sensas sacred book. I would be most interested to know if you have ever heard of the "Old Commentary," as I have not yet been able to locate my further reference.

If you could offer any assistance I would be very grateful.

Your Faithfully
Ian E. Moyes.

OUR REPLY

Dear and Esteemed Sir,

I am in receipt of your letter of 13th October, and have read it and the newspaper copy with deep interest. I am 86 and have read Sanskrit for 80 years, and a wide range of English for 75 years thoughtfully.

The Mahabharata war account and the Ramayana war account portray man-made mechanical weapons, and Astras or weapons directed by mantras or yogic concentration of forces. "The Book of Dzyan" is a later Tibetan blurred version from Sanskrit. The book is by the great woman, Madame Blavatsky from Tibetan sludies, and would be found in your Theosophical libraries at Sydney, Melbourne etc.

Mr. Moyes, we of 1976 are not standing on the spire of the 1st civilization of the Universe, but only on the rebuilt mound of a Hiroshima. The Sun arises and sets Seasons commence and pass. Continents break apart. Planets collide and shatter into smithereens. The universe slowly blooms out and expands on Creation, and slowly contracts and sinks into oblivion leaving no visible vestige but that imperceptible, residual atomic energy, that is God, from whom it slowly evolves once again and repeats the process.

During the millions of years of man's origin his collective intelligence evolves some civilization, which endures till some human or super-human catastrophe wipes it out. And then slowly a new one commences. But we blindly think that the present one is the first civilization! How funny!

We on the Earth's globe are like a tiny ant compared with its size. And the Earth itself is just a speck in the vast immeasurable scheme of the Universe. And holding the reins of the Universe in the great Supreme, Unseen, Adored, Denied!

Man is many million years old. Civilizations arise, grow dim like lamps, and subside. But what is our civilization compared with the vast civilization the Universe presents, created, and controlled by giant Divine force! The Earth with its 1000 miles an hour speed revolves on its axis with no rest or change, and circles the Sun year in and year out. If that Sun came only 10 miles nearer, the Earth would be ablaze like a burning aeroplane! But he doesn't, daren't! Who holds him in leash? What kind of Technology would you call that, Mr. Moyes?

Mr. Moyes, there is so much to know, and so little known. We are sunk in our senses, and are lost in ignorance!

I enclose the printed notices about Maharshi Bharadwaja's "Vymanika Sastra."

With esteem and good wishes

I am Yours Sincerely

G. R. JOSYER.

THE TRANSCENDENTAL

In the physical world, the inferior insects, birds and beasts have classified consciousness i.e. they have been assigned a particular amount of consciousness corresponding to the structure or formation of their separate bodies, Along with the growth of their bodies. a partial and slow development of their sense-organs takes place. Blood circulation quickens development of the sense-organs. Mind is developed due to the activities of the sense-organs. The activities of the sense-organs reach the mind and create images. In this way the process of evolution goes on.

Evolution of man as he is, to man as he could develop himself to be, lies through the process of concentration of mind. It means bringing or setting the mind to a single point of spiritual concentration. The mind is the gateway to a spiritual world.

The path to be traversed by the "Self" for this purpose may be termed the journey of the "Self" from the biological to the spiritual sphere. For the achievement of this end the Creator has endowed man with a fully developed mind and the latent-Kundalini—a great reservoir of latend spiritual energy.

Mind's expression is consciousness. In all manifestations of human consciousness, its flow is seen inwards i.e. afferent. This afferent process helps evolution The human mind has taken a long time to develop. In its present form of development, the sense-organs play an active part, so-much-so the life of man is now guided and controlled by the sense-organs. The sense-organs have become the dc facto ruling authorities of the mind i.e. man. They also cause human sufferings. They involve man in their erratic ways leading to human sufferings.

Concentration of mind in spiriutal meditation curbs the influences of the sense-organs, and helps the "Self" in its journey to the spiritual world. Mind can be concentrated upon from various angles or points, but to achieve the correct posture, the correct asan has to be adopted. Concentration from a wrong point results in limited success.

Conscious energy (which expresses consciousness) is diffused all over the body through the mind, in different movement. Mind gets the supply from Kundalini after its various transformations. Its passage through varying biological spheres to the mind reduces its texture—i.e. quantity. Its releases from the mind to the extremities of the body, runs through the blood-current and is similarly affected.

The sense-organs in man help in creating images of external things in the mind. As the concentration of the mind deepens, mental images begin to clear away from the concentrated area. Thus the mind gathers strengh and develops. When the mind is sufficiently developed by the exercises of concentration, the latter gains momentum and enables the "Self" to move up, in a line, along the higher spheres of the mind (cells of the brain).

Regions above and beyond the mind are found glowing. The "Self" has no fear now of losing the track to Kundalini. As the "Self" in concentration moves up higher and higher, tention grows in the upper region. As the "Self" draws near the Kundalini nerve, strong currents of conscious energy move up through the concentrated point and at last break open the thin biolo

gical barriers covering Kundalini. This is arousal of Kundalini.

As soon as the coveriug barriers of Kundalini are removed, a great flash of illumination, as that of lightning, numbs the entire body in its greatest thrills. This is the immediate effect of the arousal of Kundalini. The impact of the force and brilliance of Kundalini subdue the sense-organs. Strong currents of illumined spiritual energy are immediately released by Kundalini and spread over the entire body of man. His blood current receives a great amount of spiritual energy. The "Self" is spiritualised. It will never again succumb to the wills and tricks of the sense-organs.

The latent Kundalini force becomes manifest and spiritualises the man's being. Blood-currents are enriched by spiritual conscious energy. Man's vision becomes far-seeing. The spiritualised "Self" is self visible and takes an illumined from like the physical body in appearance. The man essentially gets two 'selves'. Thus the earthly body evolves an illumined form or body, staying at its pleasure inside or outside the earthly body.

Illumined "Self" is in an illumined sphere, where all wisdom prevails. But this stage or sphere can be maintained only by regular spiritual concentration. Relaxation in spiritual concentration makes the "Self" slip down through the mind and merge in the physical body. It may, then, come again under the sway of the sense-organs. But an urge to move up to sphere is always there as protection.

Besides, the "Self" now sees clearly that erratic activities of the sense-organs are responsible for human sufferings. After all man is, now, softened and calm. By repeated journey of the "Self" in the spiritual world, the living body becomes more sanctified.

Thus, the presencc of Kundalini in man is seen. It has biological base. It is an organic reservoir of spiritual energy. When by deepest concentration of mind the "Self" reaches it, spiritual energy from this great reservoir comes down upon the mind and through the blood-current spreads over the entire body. As a result blood-heat remains normal. The man learns how to transfer this excess conscious energy to other man. His touch would bring down the high temperature of an ailing person to normal.

The physical life of man can be elevated to spiritual eminence. Life is physical, but Kundalini is spiritual. Repeated births and deaths is a feature of life. But once man rises to the height of Kundalini, he will have no fresh birth in this mortal world. Kundalini is the ultimate destination of life, All sufferings and tribulations of the human life on earth, have but one aim i.e. to raise it to the spiritual height. Good Earth prepares man for it, but he fails as he succumbs to the fascination and allurements of the sense-organs, and the tragedy of life goes on.

BINAY ROY

REHEARSING HIS HEARSE

Wishing to be sent off in grand style, Jim Gernhart, a 99-year-old Burlington, U.S.A., farmer, has been rehearsing his furneral almost annually for well-nigh a quarter-century now! Burlington's mayor says "his funeral is the biggest thing that happens here." The nonagenarian plans to rehearse it the twenty-first time on his 100th birthday!

RIVAL "SPIES"

The case of one Karl Veit, accused of "spying for an extra-terrestrial power," is now being examined by Heinz Amborger, senior attorney of the Frankfort magistracy in West Germany. It appears that as far back as in 1955 Veit founded the German Association for the Investigation of Unidentified Flying Objects, which by now has a whole staff of employees and even its own publishing agency. However, Veit has a rival, one August Worner, who is also "investigating" UFOs. It was Worner who informed against him supposedly for claiming that the "extra-terrestrials" had good intentions and want to "help man preserve his wonderful planet." Worner maintains that this is a lie, which Veit is exploiting to comouflage his "treacherous sell out to power-hungry, predatory extra-terrestrials!"

PENSIONS

Giuseppe Merlino, Christian Democrat mayor of Messina (Italy) since 1970, has been sacked for countenancing the unlawful issue of disability certificates entitling to sizable state benefits 129 healthy, able-bodied persons.

No sacking in India. It is all in the game!

Ed.

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AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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Modern Review, Calcutta

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(From a newspaper of Adelaide, Australia 20 years ago)

A Sydney writer who delved into ancient records puts forward theory which will startle most people living in what we call "the atomic age"

"ATOM BOMBS" 4,000 YEARS AGO?

Is it possible that the atom, even the H-bomb, was known to mankind more than 4,000 years ago?

The fact remains that the oldest known books in the world give detailed accounts of super-weapons used in the terrible wars which preceded the Flood, and what is more remarkable is the reference made to the fearful gales which followed the use of these weapons, and the after-effects on man, beasts and birds contaminated by the explosive.

The collection of Sanskrit books known as the "Mahabarata" are considered to have been written in their present form more than 5,000 years ago, but based on much earlier works no longer existing.

In a portion of this ancient work known as "Drona Parva," reference is made to a fantastically powerful weapon called the "Brahma weapon" and its effects on an enemy army by eye witness survivors.

When this weapon was discharged," says the old book, "smoke like 10,000 suns blazed up in splendor.

Then ..."A thick gloom suddenly encompassed the hosts. All points of the compass were suddenly enveloped in darkness.

"Clouds roared into the higher air showering blood. The world, scorched by the heat of that weapon, seemed to be in a fever.

"Elephants scorched by the energy of the weapon ran in terror from its terrible force.

"The very water being heated, the creatures that live in the water seemed to burn: the enemy fell like trees that are burned down in raging fire. Huge elephants, burned by that weapon, fell all around.

"Others scorched ran hither and thither, and roared round fearfully in the midst of the blazing forest.

The steeds and the chariots burned by the energy of that weapon resembled the stumps of trees that have been consumed in a forest conflagration. Thousands of chariots fell down on all sides. Darkness hid the entire army.

"Then we beheld a wondrous sight. Burned by the power of that weapon, the forms of the slain could not even be distiguished. We have never before heard of, or seen, the like of that weapon."

It is hard to belive that such an account, with so many frightening similarities to our time. was written thousands of years ago.

Fishes were boiled in ponds; forests set on fire; the army destroyed; men burned so badly their forms could not even be distinguished.

At Hiroshima, the shapes of the victims were still discernible; so this suggests that the "Brahma weapon" was something worse than a mere atom bomb. Could it have been an H-bomb?

A further passage from the old book, referring to a different explosion, states that for days afterwards there were terrible gales, people's hair and fingernails dropped out from some mysterious cause.

Food went bad, and birds that had been

ontaminated turned white and their legs listered and turned scarlet.

Why....unless from radio-activity?

All through the ancient writing one omes across similar descriptions.

In India there was a weapon known as "Kapilla's Glance." which could burn 0,000 men to ashes in a twinkling.

"This same weapon turns up in Celtic ythology as "Balors Eye."

Then there was "Indra's Dart," "The thunder feat," and a terrible blast weapon alled "Mash Mak."

Possibly the most ancient of all these writgs, "The old Commentary" (a Sensar cred book), tells how the fire weapons ould destroy the land.

The ancient Hindu "Book of Dzyan" ves another version.

"They (mankind) became tall with pride We are the kings, we are the gods,' they aid. They buit temples for the human ody. They buit huge cities. Of rare arths and metals they built, and out of hite stone and black stone.

"The great waters came and swallowed he Seven Great Iilands."

Then followed the catastrophe in which, ccording to the South American tablets of he Deluge, the earth split and 60m. people ere drowned in a single night. Accompanying legends say that men had tampered ith the "Divine Fire" and that the catastrophe came as a direct result.

The scientists who made the A-bomb also id it cantained the "basic power of the niverse.

"For several years after the deluge," says the Indian "Puranas" and the South American "Popul Vuh" . . . "the sun and the sky were hidden by volcanic clouds and violent storms. It seemed that the end of the world had come."

Another South American tablet of the time consists of a prayer to the gods to 'save us from the terrible waterspouts and make the earth firm."

There is one sentence in the "Old Commentary" that rings out like the chill deathknell of a great civilisation.

"The azure seats are empty. The Lords of the Dazzling Face (gods) are departed in wrath."

There are for too many accounts in the ancient writings of this man-made catastrophe to dismiss it as a myth.

It seems extremely probable that between 10,000 and 20,000 years ago civilisation was totally destroyed by some form of nuclear warfare.

If the ancient accounts are true, a lot more than a fierce electrical storm will be released when a really big H-bomb is discharged.

There are also plenty of legends of a bright planet that once turned in an orbit between Mars and Jupiter, which was shattered by its own folly.

Legends? . . . Scientists have in recent times discovered between Jupiter and Mars a huge belt of asteroids, rocks and cosmic debris, which many believe to be the ruins of a smallish planet.

And these traces are just where the ancients said a planet once existed before it was destroyed by the folly of its own inhabitants!

DEMOCRACY

The typical Indian legislator is a middle-aged farmer with a college degree.

A study of the socio-economic background of members of the Lok Sabha and State Assemblies (Lower Houses) has shown that 33.2 per cent of the former and 41.3 par cent of the latter are cultivators and land-holders.

Sixty-one per cent of the Lok Sabha and 39 per cent of the Assembly members are graduates with quite a few holding post-graduate degrees.

A majority (6[illegible] per cent of the Lok Sabha and 70 per cent of the Assembly members) are in the age range of 36 to 56 years.

An analysis of the study has been published in the July-September issue of the Journal of Pariliamentary Information.

The study covers separately members of the Rajya Sabha and State Legislative Councils (Upper Houses) and of members of the legislatures of the Union Territories.

Members of the Upper Houses of the Union and State Legislatures are slightly older than those of the Lower Houses and count more graduate and post-graduate degree holders. But farmers are fewer.

Only 15.7 per cent of the Rajya Sabha and 25.3 per cent of the State Councils are farmers. "Political and social workers" form the biggest single occupational group—28 per cent among the former and 30 per cent among the latter.

Lawyers form the third biggest group among the elders (18.6 per cent of the MPs and 14.8 of the MLCs).

The 41-60 age group dominates the Upper Houses. Seventy per cent of the Rajya Sabha members and 53.5 per cent of the MLCs have a bachelor's or post graduate degree.

The journal says the high representation of farmers in the membership of the Lok Sabha and the Assemblies reflects the dependence of some 70 per cent of the people of India on the land for living.

If one out of every three Lok Sabha members is a farmer, lawyers constitute slightly more than one-fifth of the House membership. Lawyers with 21.5 per cent of the membership are even better represented in the Assemblies.

Traders and industrialists number 6.8 per cent of the Lok Sabha and 6.9 per cent of the Assembly membership. Teachers and educationists make up about the same (slightly more than seven per cent) proportion of the membership of the Lower Houses both at the Centre and in the States.

Journalists and writers make an unexpected 6.3 per cent of the Lok Sabha membership, but a poor 1.7 per cent in the Assemblies.

Teachers and educationists constitute a dominant 44.8 per cent of the West Bengal Assembly, but are unrepresented in the Haryana, Punjab and Madhya Pradesh Houses.

Former civil servants form 2.6 per cent of the Lok Sabha and 1.2 per cent of the Assembly membership. They have achieved the highest representation of 12.2 per cent in the Jammu and Kashmir Assembly.

Medical practitioners are 1.7 per cent of the Lok Sabha and 2.7 per cent of the Assembly members. Engineers and technologists are a meagre 1.2 per cent in the Lok Sabha and a negligible 0.2 per cent in the Assemblies.

Former rulers form 0.4 per cent of the Lok Sabha and Assembly members.

THE SUN

The amount of energy consumed by the Sun every second is equal to that released by 10,000 million tons of TNT.

Scietists believe that this energy is produced as a result of continuous thermonuclear fusion taking place inside the Sun. Thls process is accompanied by electromagnetic radiation (sunlight) and emission of neutrinos, i.e., particles devoid of mass and electric charge.

The neutrino is the scientists' principle source of information on the composition and temperature in the bowels of the Sun. It was these particles that had cast a doubt on the thermonuclear model of the Sun: their number turned out to be five times less than that predicted by theory. New hypotheses concerning the source of solar-energy have been conceived.

A number of scientists, however, have remained faithful to the idea of stellar thermonuclear reactions. Studying this problem, Prefessor G. Kocharov of the Academic Institute for Physics and Technology in Leningrad, has assumed that hydrogen is not the only nor the principal fuel of the solar thermonuclear reactor. Kocharov's model of the Sun assigns this part to helium-3, an isotope of helium. This hypothesis, incidentally, accounts for the inadequate number of neutrinos emitted by the Sun.

In the near future this model is to under- laboratory tests.

THE NEED

A councillor of the little Irish town of Shennavon raised the question of expanding the local cemetery. The reason: arrival of two new doctors!

LUCKY

The "International Herald Tribune" which is published in Paris, recently carried the following advertisement: "German rayal prince and duke with the right to carry on title of 'Rayal Highness' lends his name for the motion of new business venture. Only serious detailed offers considered"

INSULTS

In the U.S.A. the Iowa Senate has voted to include the sunflower on list of secondary noxious weeds. Law-makers in Kansas, for whom the sun-flower is the state flower, retaliated at once. The House Speaker proposed a resolution which says that the gold-finch, traditionally the Iowa state bird, is "an unattractive, bothersome, obscene and raucously noisy creature."

WALKING BACKWARD 8000 MILES

Californian Plennie Wingo, holder of the world record for walking backwards, is in the news again. Forty-five years ago he walked backwards from Sante Monice to Istanbul, a distance of 8,000 miles. This time, at the request of Ripley's Believe it or Not Museum, the 81-year-old champion will walk in the same fashion 400 miles. Wearing an ordinary suit and equipped with rear-view glasses he set out along California's coastal Highway No. 1 on July 31 and hopes to reach the finishing line this month!

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EDITED BY

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FOUNDER DIRECTOR

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ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ಕಾಲ 1976 ನವೆಂಬರ್ 27ನೆ ಶನಿವಾರ ಸಾಂಕಾಲ 6ಘಂಟೆಗೆ

ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಶ್ರೀ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಗಿಲರಿ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

ತಮ್ಮ ಸುಹಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

ಕಾರ್ಯದರ್ಶಿಗಳು.

INSURANCE LAW

["Principles of Insurance Law" by Sri M. N. Srinivasan, Advocate, Bangalore, Ramanujam Publishers, 4. 9th Mains Road, Malleswaram, Bangalore-3 Price: Rs. 30]

Law Colleges have grown like mushrooms in Karnataka and are producing half-baked law students in swarms. Law Courts have multiplied inordinately, but the administration of Law leaves everything to be desired, and Justice has become a game of football. The Bar of Karnataka is brimful of mediocres, presenting not one who could remind one of the All-India stalwarts of two generations ago, Sir Tej Bahadur Sapru, Motilal Nehru, Sir Rash Behari Ghose, C. R. Das, Sir N. G. Chandravarkar, Sir Bhashyam Iyengar, and Sir S. Subramanier, to name a few among the dazzling stars in the then legal firmament.

Writers on Law, like Manu, Mitakshara, Mayne and Mulla, are becoming a forgotten name, and a visitor to Court sees only procedural chicanery and procrastinating jugglery by opposing lawyers, leaving the judges bored and nauseated. To be learned enough, with sound reasoning, and diligence and capacity to produce an illuminating manual on current law, are qualities very rare in the Karnataka bar.

But during the last two decades one member of it, Sri M. N. Srinivasan, Advocate, Karnataka High Court, has been coming out of the gloom not infrequently, and placing before the public law books of outstanding merit, commended by emiment Jurists, Jayakar of the Privy Council, Pantanjali Shastry of the Supreme Court, and Chief Justices of the Mysore High Court.

His books, "Hindu Law in Mysore," and "Hindu Law in Bharat," have been standard works of consultation, and the book before us, "Principles of Insurance Law, life and general," is attractively got up and is admirably profound and comprehensive. Insurance is becoming the life-blood of the people, and is tending to cover all walks of individual and public life, Life Insurance, Accident Insurance, fire Iusurance, Shipping Insurance, Goods Insurance, Postal Insurance, Group Insurance, Banks' Deposit Insurance, Travel Insurance—Air, Railway, Road,—Janata Insurance, Property Insurance, and others.

The book covers all these various aspects of Insurance, and deals with the rights of the Insured, the obligations of the Insurer, and gives decisions of the Case Laws of the High Courts and the Supreme Court.

It would be a valuable addition to libraries of Law Courts and Bar Associations, to Lawyers' libraries and Law and Commerce Colleges. It would be a useful text book for Law and Commerce Degree Cources.

Editor.

TEMPLE WORSHIP SINCE 1400 YEARS

South India is a land of temples, and each temple was in early days a place of worship, a seat of learning, a haven of art and literature and a place of entertainment. From about 600 A.D. down to the present days, for over 1,400 years South India has a recorded history of its historical, political and religious life of the peaple. These records which are in the form of inscriptions engraved on stones and copper plates shed very valuable light on the nature of worship that was actually prevalent in the Southern country.

A study of the inscriptions will strikingly reveal that the mode of worship as practised about 1,300 years ago, has been continued to this day with little change, and infuses awe and inspiration at the remarkable way the tradition has been preserved !

Temples, as mentioned in one of tha Pallava incriptions, at Mamallapuram, were built by the king or chief for the well-being of the subjects. Temples were also built in memory of great heroes, after their names. A temple was erected at Kalahasti on the remains of the Chota king Aditya, by his son Parantakal. Such temples were known as Pallippadai. Sembian Madevi, the queen of Gandarvaditya Chola, and the mother of Uttama Chola erected a temple after the name of her husband at Konerirajapuram. The usual practice from the time of the Pallavas (about 600 A.D.) is to name the temple after the king who built it. Thus the upper rock-cut cave at Tiruchirappam was named Lalitankura-Pallavesvaragraham after the King Mahendra I, who had the title of Lalitankura. The famous Kailasanatha temple at Kanchi is called Rajasimhesvara-griha after the King Rajasimha. The great temple at Tanjore is named Rajarajeswara after Raja Raja I.

Inscriptions refer to the installation of the main deity which was firmly established (Prathishtha). The temple is brought under a regular worship after the consecration by pouring the holy water from the pot, Jala-samprokshana. The top of the Vimana was consecrated with a stupi finial usually made of copper covered with gold. Rajaraja refers to the copper pot he endowed for stupi to be placed on the vimana of Tanjore temple.

Regarding the daily worship, a Pallava inscription of Parameswaravarman I (670) records the following in order of worship : bathing, garlanding. applying perfumes, burning incense and showing the auspicious light. It was to be followed by offerings of food, vegetable, sribali, betel leaves, arecanuts, etc., to the accompaniment of conch and music (Pujyasnapana kusuma gandha dupadipa havirupaharabali sankha-patahadi pravarthanaartham). Amongst the inscriptions so far noticed this is perhaps the earliest reference in South India giving some details about the worship. The regular worship for the day, it is gathered, started with the awakening of the Deity, who was lulled to sleep the previous night. The sacred baths were given to the God once, twice or thrice, on the three important parts of the day, namely early morning, mid-day and evening.

In the case of some temples dedicated to Vishnu the sacred bath was given thrice a day, but in other cases, the bathing ceremony was not the normal type performed daily but done at invervals with special oils etc. The bath was also performed with milk, ghee

and oil etc. But finally it was completed with the auspicious water (Tirumanjana). Where there was no river or good tank, the water was brought from a river in the near-by village. The water was mixed with perfume roots and flower buds. In some cases the deity was given oil anointment daily while in other cases it was done twice a week on Wednesdays and Saturdays. Garlands were prepared with which the deities were adorned. The deities were also provided with cloth garments, sometimes silks. These garments were periodically changed and new ones provided. The deities were also smeared with sandal paste.

The inscriptions also give an idea of the various foodstuffs offered to God during various parts of the day. From about the seventh century A.D. down to the present day the foodstuffs given to the deities are the same. Cooked rice of very high quality was the main offering. Cooked vegetables with various spices and varieties of dishes with sugar and spices are also mentioned. Sweet porridges, vegetable dishes are meant for special occasion. Tender coconuts, ripe coconuts, plantains and sliced fruits were also offered. Good quality ghee was always given along with cooked rice. Betel leaves and arecanuts were offered, and also camphor and wick light were shown. What interests us most is the mention of various spices which were used in preparing various dishes and their quantity by measurement for each cooking. On festival days, and also on the natal star of the king or the chieftain special offerings of foodstuffs were made and scholars and poor men were fed. The poor were given food in pots which were covered with plantain leaves.

Ganesa, Subramania, Jyeshta, Mahasasta each one of the Sapta Matrika group as Virabhadrani Brahmani, etc., which played minor roles, in the principal shrines of Siva or Vishnu also received regular offerings of food, etc. An inscription from Kolar refers to the God and Goddess–Yogeswara and Yogini–for whom intoxicants were also offered. Yaga or Homa was integral part of daily worship in temples and was performed three times a day. Provision for ghee and fuel for the yaga was also made. When the food was offered three times a day, beating of trumpets and blowing of conch were also arranged. The daily worship was brought to a close with the deity lulled to sleep.

Festivals occupied a prominent place in the life of the people which the temple provided. Various festivals were conducted in a year of which the following deserve special mention: Vishuyana Sankramans, Chitra Thiruvadhirai fastivals on all the months, Kartigai festivals and the great annual festivals. That the Chitrai festivals was performed for seven days, is referred to in an inscription of the Pallava King Nrpatunga of 8th century A.D. That this seven–day festival of Chitra holds a great place amongst festivals is proved by numerous references to it. It is decribed in detail in a copper plate inscription of Uttama Chola, the predecessor of Raja Raja I. The deities were taken in procession with gaiety and splen-

our. Raja Raja I refers to thirty-four festials to be performed in a year at the Raja Rajeswaa temple of Tanjore, the most important being the annual festival which lasted nine days.

These festivals were begun with the hoisting of the sacred flag, and on that occasion the deity was taken around the temple. Each day of the festivals was supervised and financed by different individuals, holding high status. The deities were taken around in procession as enjoined in Agamas. These diffeent processoins are mentioned in inscription ; namely the procession around the temple, the procession around a small area if it is a town, and around the villag if it is a village (Grama pradakshina), and the grand procession covering the entire city, (Nagara pradakashina). If there was a request by an adjoining village, where the deity does not usually visit, then it wes taken there as well. The car festival is also referred to in many inscriptions. To sprinkle the route of procession with water before the deity is taken, to hold parasol over the deity during precession, to carry festoons in the front and to sing vedic hymns and thevaram as the deity is being taken in procession, are other details of interest as gleaned from inscriptions. The services of great musicians and drummers were secured during these festivals.

Dance, music and drama formed part of the celebrations especially during the nights. Dance-dramas were conducted from the night following the grand festival, usually for three days. Both Sanskrit and Tamil dramas were enacted. The Sanskrit plays were called Ariyakoothu and were in the hands of people called Chakkais. The Tamil ones were called Tamil Koothu and were in the hands of Koothars. Dancing girls well versed in the delicacies of dance, performed dances to the accompaniment of music.

The temple as a whole was under persons well versed in agamas who were known as Maheswaras Shivayogins or Siva Brahmanas in the case of Siva temples, and Sri-vaishnavas in the case of Vaishnavite temples. They alone were permitted to do the actual worship to the deities. In cases where an agamite was not available one well versed in Vedas could be appointed as a special case. The singers of Tiruppadiyam and Divyaprabhandams also held a great place and usually sang hymns during the three sandhis. There are a number of other temple servants, including the temple accountant and the manager. All temple had women folk and dancing girls on their roll. In one of his inscriptions, Raja Raja states that the dancing girls should be duly qualified in their duty. If she is not, then she should appoint one qualified for it. If she fails the temple reserved the right to appoint another That was the case with reference to all professions attached to the temple. A knowledge of various aspects of Agamas was insisted upon for all the temple servants.

H. H. Mummadi Krishnaraja Wodayar Jayanti Celebration Committee

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To Dr. Ronald P. Anjard,
Kokomo, Indiana, U.S.A.

Dr. Anjard's letter to us was published in the issue of 20-9-1976

My Dear Dr. Ranald P. Anjard,

I thank you for your brilliant letter of 28-8-76, which reached me on 14-9-76. It is an excellent piece of literature, and worth its weight in gold! You are asking sublime questions which Adam might have asked of God. I don't know what replies Socrates, Darwin, Einstein, Edison, Ford, or Gladstone would have given you if you had addressed it to them. The questions have been asked by Sages of India in the Vedic Upanishads in times long past, and some possible answers given. The questions have been asked by the Hebrews, by Christ, by Buddha, by Mohammad, and some half-answers obtained.

Having been a student of religions for years, Dr. Anjard, you must have grasped the basic facts in each of them. Why not select from them, or collate them, pool them, synthesise them, and see what comes out? Possibly nothing tangible, except a few codes of conduct. God, Universe, Creation, are found beyond reach, and man can busy himself with thinking about nuclear fission or pilfering the Moon-rock! One man in a million, or a billion, will persist in his quest for God, just as Dr. Livingston braved African jungles to discover the source of the Nile!

A word about myself. I am a Brahman, dedicated to the Vedic religion, 86 years old, 80 of them spent in collecting knowledge from Sanskrit and Engish books, and part

of it in ruminating over the knowledge so collected, and have written some books thereon of some merit.

Dr. Anjard, you speak of ancient Indians' contribution to spiritual knowledge. Do you know why it is so? It is because we bask in the Sun! This country is so placed geographically that the tropical Sun's rays are like an Elixir! He warms us, and stimulates the mind to rise to heights. The ancient sages of India surrendered themselves to his beneficent influence, and gained wisdom. For thousands of years the Brahmans of India have been praying to the Sun thrice a day with these potent words: "We earnestly meditate on the glorious rays of the benign Sun. We pray that they enliven and inspire our mind and intellect." They did not seek bodily health. They sought only intellectual wisdom!

No wonder that they have left behind a giant load of knowledge, which we today find it difficult to understand or preserve.

That is a digression.

Now about the Universe.

The A.D., B.C., Eras are not a proper yard-stick to measure even the Earth's creation. The vast star-spangled Universe requires to be timed, not by man-years, but by what the Hindu sages call "Brahma's Day" covering lakhs of years, or in billions of light-years. Before Creation, or after a Deluge, there is pitch-dark void. That would be the end of the Universe. But secreted in the void is an Energy, a Force, infinitesimal, shapeless, microscopic, imperceptible, irrepressible, called, for short, "GOD." That Energy is not blind like an owl, but is a combination of Magnificence, Omnipotence, Omniscience, Physical powers. Spiritual powers, and Occult powers.

It slowly recreates the Universe, sees it grow into Cosmic proportions, keeps it under control, and lets it slowly sink into oblivion. And again the Cycle restarts. First to be created is the Sky, from the Sky is born Wind, from the Wind Fire, from Fire Water, and from Water Mother Earth, (not the globe). Fire, Air, Earth, Water, and Sky are the five first-born of God, five primordeal elements which acting in concert slowly evolve all that constitutes the vast Universe, the shining Stars, blazing Suns, rolling seas, shattered planets, and all moving and unmoving things, including the winsome ballerina, Earth!

That, Dr. Anjard is my conception of the Story of Creation and the Universe in the brief compass of a letter.

Life on Earth is in all shapes and sizes, from fish to whale, from sparrow to ostrich, from hare to giraffe, camel and elephant, from wolf to lion, from scorpion to serpent

from ass to horse, monkey to man. The five fundamental elements, combining in countless proportions, produce variegated shapes and qualities. They just produce the body, and then God puts his signature by injecting life into it and allotting it a soul. Otherwise it would be still-born.

Man is born like other animals in the course of the procreational process of Creation during the spring of the Universe, and goes on to its autumn and winter and extinction. The body is reduced to the five elements—"Earth to Earth" etc — and then the soul seeks emancipation, or merging with that Vital Energy from which it emanated.

Man's physical body is not just the physical body of surgery, which is only the outer sheath of the subtle body inside controlling the senses, feelings, appetites, and reaching the mind, intellect and soul. It is a delicate mechanism, with springs, switches and sensitive points like a watch or a motor car. If neglected they lie dormant and become inert, and the outer body becomes gross, animal, sensual. But if the finer nature takes control, curbs the physical, and softly nurses the subtle into active energy, he becomes noble, spiritual, yogic, nescient. That path begins with selective food, breath-control, and meditation, and the physical body becomes chastened, and the tingling subtle body enlarges the mind and makes it a microcosm of the Universe at large, and like the minus electricity in the platinum wire, it gets the shock of God-realization, and is plunged in ineffable bliss. It seeks nothing. It needs nothing more. It is perfectly content, and awaits the dissolution of the physical body. That is man's finale and exit from the world-theatre, and the screen drops!

Does it compare with Shakespear's "Seven ages of Man," Dr. Anjard? We are very little in the scheme of the Universe. Our cataract-prone eyes, our uneven-fingered hands, our shaky legs, and tiny brain cannot see God. His magnitude, His majesty, His magnificence, are too big for our eyes, just as a whole pumpkin is too big for our mouth. What we should do is to recoginse Him as our God, just as He is God of the Suns and Stars. They obey Him without demur. So should we, and fulfil our allotted role, and live to our allotted span. To bark at Him, will be like a puppy barking at the Sun.

Addressing to you this long epistle, Dr. Anjard, I feel like the puppy barking at ths Sun! The mouth will ache, as my fingers are beginning to do!

With esteem and good wishes
G. R. JOSYER.

PURANIC TIME

The Puranic theory of the evolution of the solar system runs very close to the modern view of the phenomenon, according to a paper submitted to the Indian National Science Academy.

Decoding the symbolism of the ancient theory of the evolution through the Manvantaras, the paper's author, Mr. S. L. Dhani has compared the Puranic view with the modern, using the etymology of the names of the Manvantaras.

Mr. Dhani, Deputy Secretary to the Haryana Government, says the Puranic theory has been supported by the great ancient mathematician and astronomer Aryabhatta, and therefore it merits research by modern scientists.

According to the Manvantar theory, creation and destuction of the universe go on endlessly in a cycle. The trinity of Brahma, Vishnu and Rudra not only represent mythological Gods but also eras in cosmic evolution.

The period of creation (the aeon) is a day of Brahma which is equal to 4,320 million years. Of the same duration is his night which represents a period of dissolution. Brahman's one full day includes the period of his night, and 360 such days make his year. His life span of 100 such years makes one day of Vishnu, and 100 years of the latter on that scale constitute the day of Rudra.

The day of Brahma (the period of creation) is divided into 14 Manvantaras or phases of evolution. They are named as: Svayambhuva, Svarochisha, Uttama, Tamasa, Raivata, Chakshusha, Vaivaswata-Savarni, Daksha-savarni, Dharma-Savarni, Rudra-Savarni, Ruchi-Savarni and Bhouma-Savarni. The Puranas divide a Manvantar into 71 Chaturyugas or Mahyugas, and a Mahayuga into four yugas namely Satya-yuga, Treta-yuga, Dwapara-yuga and Kali-yuga.

Broadly there are two categories of views on the emergence of the solar system. One favours a gradual evolutionary process and the other proceeds with hypothetical encounter of the sun with a star in the distant past. The Manvantar theory agrees with the former, or to be exact, with the proto-planet theory, according to Mr. Dhani.

Mr. Dhani says the symbolical description of the evolutionary process in the Manvantar theory compares favourably with the scientific views on the subject as regards-

1. The sequence of events in the evolution of the solar system.

2. The formation of the solar system.

3. The emergence of man millions of years ago.

4. The ultimate dissolution of the earth and the sun.

5. The time of emergence of conspicuous life in abundance, and

6. The advent of the geological eras.

According the Puranic view the current cycle of Creation started 1,972,849,076 years ago or about 1,973 million years ago. Six Manvantars and 27 Chaturyugas of the seventh Manvantar have elapsed since the beginning of the Kalpa (aeon). The paper compares their evolution to that described in the theory generally accepted by modern scientists.

Mr. Dhani says the word Manvantar is

made of the two words Manu and Antara, meaning difference between two Manus. Manu according to the Puranas, he says, is an element which presides over one Manvantar covering 306,720,000 years. Taking into account the periods of transition, this duration works out to about 309 yugas. Mr. Dhani divides the first seven Manvantars into the following periods of time :

Svayambhuva 1,973–1,665 million years before present, Svarochisha 1,665–1,356 MYBP, Uttama 1,356–1,047 MYBP, Tamasa 1,047–738 MYBP, Raivata 738–429 MYBP, Chakshusha 429–120 MYBP and Vaivasvat 120 MYBP.

He says in the first phase of creation something happened with a noise in a complete void. This was followed by a twilight of nebula and then a huge disc of revolving nebula. As this wheel of creation was a self-generating activity the name of this phase was aptly given Sva-yam-bhuva or self-generating.

Mr. Dhani similarly refers to the etymology of the other Manvantars, Svarochisha means pertaining to self-shine, the second phase when the revolving nebula starts burning and acquires light: Uttama, when the sun has assumed its optimum size and temperature to be able to sustain its family of planets (this is best suited to the process of further evolution, hence the name): Tamasa, when for the first time the phenomenon of darkness starts on earth : Raivata, when oceans, mountains and landmasses are formed on earth, a period of intense activity and movement : Chakshusha, when living forms who have eyes (Chakshu in Sanskrit means the eye) conspicuously emerge : and Vaivasvata, when man, in ancient India traced his descent from the Sun, arrives on the scene.

The Puranic theory of creation puts the beginning of the Vaivasvat Manvantar, aud the advent of man about 120 million years, while the modern view regards the evolution of man about 3,75 million years before the present.

Mr. Dhani says the theory indicates asexual creation of humans in the future as in the past. The dissolution of the earth and the sun as predicted by the theory "appears to be scientific," he adds.

"The next seven stages are named Savarnis (of the same colour or form) with different prefixes. Savarnis indicate the possibility of asexual creation of humans in future as in the past. According to the Manvantar theory such a possibility will become a universal reality about all the hnman beings (and probably all conspicuous life) only after 189 million years. Then the process of mutation of this asexual creation will be continued during the future six Manvantars. The new creation will retain the form of the previous creations but the process of their birth would go on changing drastically after every 309 million years."

Mr. Dhani says the present aeon is to last another 2,347 million years, after which the earth and the sun will vanish to re-emerge after 4,320 million years.

Mr. Dhani says Aryabhatta has strongly supported the Manvatar theory. In his 'Aryabhatiyam' he refers to Kali-yuga while giving his date of birth. Aryabhata has also given the duration of the various years, yugas and courses of the movement of the planets in the solar system.

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RATIONALIST

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Proprietor & Editor G. R. JOSYER, M.A ,F.R.E.S.

VOL XXXVI No. 18] Monday 13-12-1976 [PRICE NP. 0-10

G. R. Josyer, Esqr
Director, I A. S. R.
Mysore-4 India.

FROM AUSTRALIA

Clapham
South Australia
2 November 1976

Dear Sir,

Thank you very much for your letter and fascinating enclosures which I was delighted to read.

I have enclosed a bank cheque in your favour for air-mail cost of the book, which if insufficient due to devaluation, please advice me and I will remit the balance.

It was very inspiring to hear your view that our present civilization is built on the remains of a past "Heroshima".

I have great admiration for any person who has the openness of mind and the courage to present to the world documents relating to an incredible past history which most people do not yet credit. Your work represents a wonderful achievement, and I look forward to reading it with great eagerness. With kind regards and esteem

Your Sincerely
Ian E. Moyes.

FROM CANADA

Hinton, Alberta
Canada, November 8 1976

Dear Mr. Josyer,

Please find enclosed a Bank draft.

I would like you to send me a copy of the book "Aeronautics by Maharshi Bharadwaja."

Thank you very much for your work.

Sincerely
Mrs. Leonora Arundel.

Indian Institute of world Culture, Bangalore-4
19-10-76

Dear Sir,

I thank you for your gracious letter dated 15th October 1976. It is so like your independent way of looking dispassionately at things that is at once so refreshing and replete with wisdom. I have learnt much when I had the good fortune of working under your care.

"The Rationalist" is widely read and appreciated by many friends at our free public library. I take this opportunity of expressing my gratitude to your goodself for sending this weekly regularly on a complimentary basis.

At our public lecture on 16th October 1976 in the course of his address on 'Satellite broadcasting' Dr. A. M. Natesh, UNESCO Consultant for Broadcasting, referred feelingly to your monumental work in the cause of Sanskrit wisdom, and paid tributes to your research which showed that the Satellite was not new.

With respectful regards,

Yours Sincerely
M. V. Venkataramaiah
Secretary

Our grateful thanks to the above personages for their gracious remarks.
G. R. Josyer, Editor.

JUDICIARY

Rtd. Justice Barman writes in the "Statesman"

Apropos of the contemplated basic system and legal education, attention should be paid to the new clause added to Article 368 of the Constitution that any amendment of the Constitution shall not be called in question in any court on any ground." Accepting the supremacy of Parliament, there should be no objection to this, providing that it does not take away the court's right to interpret the meaning and scope of the amendment. The judiciary is thus unavoidably involved in the actual working of the Constitution, since nothing can prevent any citizen from going to court for relief, which again involves interpretation.

Parliament can only make and give laws. But in the event of disputes over meaning, only the law courts can attempt a satisfactory answer, though, of course, without questioning the validity of the amendment. Nothing short of the total abolition of the judiciary will prevent the courts from playing this role, so long as the separation of powers is an essential feature of Constitution.

The constitution is wisely based on the principal that the Legislature, the Judiciary and the Executive have three distinct functions. They maintain the balance of power essential to democracy. It is one of the essential features of the basic structure of our Constitution that the three powers should be mutually exclusive. In this perspective, any amendment of the Constitution to take away or reduce the powers of the Judiciary has to be cautiously interpreted. But subject to this there should be general approval of such amendments as giving the Directive Principles precedence over Fundamental Rights.

Sometimes, however, the judiciary may not be able to act up to the expectations of Parliament, since judges may not have either the political education, or the required social philosophy, to be able to move with the times. But there is no reason why, even while moving with the times, the judiciary should not be independent. It is expected to administer justice strictly according to the law. Though not sovereign, the Judiciary is never subservient!

Parliament's supremacy over the Supreme Court was made clear during the recent debates; it being said that in the event of a confrontation with the legislature, "it will be a bad day for the judiciary." Supreme Court judges were, at the same time, asked to realize that the Supreme Court was not all that supreme, and to resist the temptation to intrude into fields which did not legitimately belong to them. The implications of the warning are abundantly clear.

If this then is the legislative approach, why not abolish altogether a judiciary which is seen as the main hurdle in the way of progressive socio-economic changes? Some politicians graciously maintain in public that the law-courts, being still respected, will not be abolished. But such feigned respect makes the judiciary appear like a relic from some obsolete ritual of the past!

As long as the judiciary exists, it will continue to perform its functions, and to interpret the constitution and the country's laws. The judges of the Suprome Court and of the High Court are by their oath bound to uphold these in the performance of their duties.

* *

1. This not-too-small letter published by the Statesman is really worth reading by all who are interested in the Constitution of

India and equitable and uniform distribution of justice, the main pillar of a stable democracy. The author of this letter honestly attempts to probe deep into the principle of Parlisment's supremacy in making and giving laws—be it a fresh legislation altogether or an amendment of an existing one, and accepts the same as essential feature of democracy; but so far as the interpretation of the law once made and given out by the Parliament, is concerned, it must be the function of the Judiciary so long as the disputant people will continue to go to Court for relief.

Parliament has already made its supremacy over the Judiciary or the Supreme Court felt—in the event of a confrontation with the legislature "it will be a bad day for judiciary", and the Supreme Court has already been warned, rather sternly asked to realise that Supreme Court was not all that Supreme. But the anomaly lies in the fact that as per the fundamentals of the Constitution a wisely constituted democracy—it is based on the principle the legistature, the judiciary and the executive must have separate, and three distinct functions and three powers must be mutually exclusive. Judiciary should certainly and strictly administer justice according to the law, but a democratic constitution never does or can make it subservient to any body, unless it intends to defeat its oun purpose. If ever it intends the same, the plain alternative is to abolish the judiciary altogether. Law Courts are still objects of respect, because justice, whoever the parties may be, are meted out by them. So soon as they are divested of this, their sine qua non, it becomes a mockery.!

From The "Truth,"
Calcutta.

MYSTIC HEALING

It has been widely recognised that the West has plenty to learn from India on aspects concerning the prevention of mental illness, according to Dr. T. N. K. R. Yadhav.

Dr. Yadhav is the Superintendent of the Institute of Mental Health, Hyderabad.

In an interview, Dr. Yadhav listed the Indian lessons for Western psychiatrists. These are the joint family system, in which the individual is generally free from worry, the way Indians are taught to develop a detached mind, and the practice of Yoga and nature cure.

Dr. Yadhav says: "It is only in the last 50 years or so that psychiatry has come to be regarded as scientifically-based treatment for mental illness. As far as the curative aspects of psychiatry are concerned, India has to learn much from the West. The use of traquillisers, electric shock therapy, and surgery has advanced vastly in the West."

In Africa, the services of witch doctors and mullars have been judiciously used by doctors treating victims of mental illnesses.

In West Africa, Dr. Thomas A. Lambo was a pioneer in establishing a co-operative relationship with the local witch-doctors who specialised in helping the mentally afflicted. Dr. Lambo is now a Deputy Director-General of the World Health Organisation

According to Dr. Lambo, the care of the mentally ill in many developing countries has for centuries been in the hands of the traditional and religious healers, the technique and value of whose work vary from country to country.

In a paper written for a WHO publication on mental health. Dr. Lambo says that there was thorough knowledge of herbs and great familiarity with plants in many societies and this had always provided the practitioners with diverse sources of empirical remedies.

In most of these societies, many of the drugs used in the treatment of mental disorder were of plant (especially alkaloid) and animal origin.

Dr. Lambo emphasises that "the nature of psychopathological and psychodynamic phenomena within many societies especially non-Western, is not given enough weight in designing and operating national health programmes of prevention and treatment of mental illness.

"In many developing areas, European models are copied, models which in there home territories remain questionable in their relevance and effectiveness.

"Rash suppositions and assumptions have been made from Freud's work, and theories based on one civilisation are imposed upon unrelated societies. Too much work in this field reflects theoretical pre-suppositio' , rather than obse:ved facts."

One of the important tasks in the rehabilitation of the mentally ill and handicapped is to prevent "de-socialisation." according to Dr. J. S. Neki, head of Department of Psychiatry in the All India Institute of Medical Sciences, New Delhi.

Dr. Neki said in an interview that the moment an employer found an employee mentally ill he waited for the earliest opportunity to ease him out, because he could not compete with the normal people.

In Western counties, there were protected workshops, business, and employment, where a person was permitted to function at a sub-optimum level. In India, there were able-bodied and able minded people waiting in the queue for jobs. The case of those with sub-optimum levels of efficiency consequently got only a secondary consideration.

Another aspect of de-sosialisation stemmed from the hospitalisation itself. When a mentally ill patient got discharged from hospital, he found it difficult to adjust himself to his social environment even though he might have got well.

Further, in the hospital, the patient would get used to others working for him, without his being required to take any responsibility. He would expect a similar environment on return home, but would not get it.

Thus, hospitalisation itself had some "de-socialising" effect. To overcome this, patients should be treated as much out of hospital and within the community as possible, Dr Neki felt.

According to Dr. Neki, in Western countries there were day hospitals, night hospitals, halfway houses and foster homes. in day hospitals the patients would spend only the day time and return home in the night. Similarly, in the night hospitals the patients spend only the night time. In the half-way houses, patients were kept after discharge from hospitals and before returning home.

Copying these might not always work in India. For instance, in the AIIMS there was a day-care wing but it had not worked as well as was expected. Many patients and their family members found it difficult to come to the hospital daily because of the bad public transport system.

Dr. Neki felt there was need for a family care system that would enable the doctors to have contact with patients in their home and treat them in their own environment.

Another aspect which according to Dr. Neki, needed emphasis was vocational counselling and training for the mentally ill patients.

If without such counselling and training, the patient went back to his original vocation after a period of hospitalisation, he was likely to be thrown out and be back in the hospital !

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', 'Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

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ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೮೨ ನೆಯ ವರ್ಧಂತಿ.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೮೨ನೆ ವರ್ಧಂತ್ಯುತ್ಸವಸಮಾರಂಭವು ತಾರೀಖಿಂ ೨೭-೧೧-೧೯೭೬ನೆ ಸಾಯಂಕಾಲ ಮೈಸೂರು ಚಾಮರಾಜ ಪಬ್ಲಿಕ್ ರೋಡಿನಲ್ಲಿರುವ ಶ್ರೀನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ ಕಾರ್ಯನಿರ್ವಹಣಾಧಿಕಾರಿಗಳು ಮತ್ತು ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ ಎ, ಆವರ ನೇತೃತ್ವದಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನೆರವೇರಿತು. ಸಭಾಮಂದಿರದ ಹೊರಂಗಣವು ತಳಿರು ತೋರಣಗಳಿಂದಲೂ, ಸಭಾಮಂದಿರವು ಸಮುಚಿತವಾದ ಆಲಂಕಾರಗಳಿಂದಲೂ ಶೋಭಾಯಮಾನವಾಗಿ ಇದ್ದವು. ವೇದಿಕೆಯ ಪಾರ್ಶ್ವದಲ್ಲಿ ಉಚ್ಚಪೀಠದಮೇಲೆ ಜಗನ್ಮೋಹನಚಿತ್ರಶಾಲೆಯಿಂದ ತರಿಸಿದ್ದ ಲೈಫ್‌ಸೈಜ್ ಭಾವಚಿತ್ರವನ್ನು ದಿವ್ಯವಸ್ತ್ರ ದೀಪಮಾಲಿಕೆ ಪುಷ್ಪಮಾಲಿಕೆಗಳಿಂದ ಅಲಂಕರಿಸಿತ್ತು. ಸಭಾಂಗಣವು ಅಬಾಲವೃದ್ಧರಾದಿಯಾಗಿ ಸ್ತ್ರೀಪುರುಷರಿಂದ ತುಂಬಿತ್ತು.

ಕಾರ್ಯಕಲಾಪವು ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನ ಜಿ. ಉಷಾ ಭಾರ್ಗವಿ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಯರ ಮಂಗಳಾಚರಣೆಯಿಂದ ಆರಂಭವಾಯಿತು. ಅನಂತರ ಅಧ್ಯಕ್ಷರು ಸಭಿಕರನ್ನು ಸ್ವಾಗತಿಸಿ ಶ್ರೀಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಶ್ಲಾಘ್ಯಜೀವನಚರಿತೆಯನ್ನು ಸಭಿಕರಿಗೆ ಸಂಕ್ಷೇಪವಾಗಿ ಹೀಗೆ ಪರಿಚಯಮಾಡಿಕೊಟ್ಟರು :

ಮಾನ್ಯ ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹನೀಯರೆ,

ನಾವು ಈ ದಿವಸ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೮೨ ನೇ ಜಯಂತಿಯನ್ನು ಆಚರಿಸಲು ಸೇರಿದೇವೆ ಈ ಸಮಾರಂಭಕ್ಕೆ ದಯೆಮಾಡಿಸಿರುವ ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೭೯೪ ರಲ್ಲಿ ಜನಿಸಿ, ೪ ನೇ ಮೈಸೂರ್ ಯುದ್ಧದಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಮೃತನಾಗಲು ೧೭೯೯ ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ೧೮೩೧ ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಇವರ ಮೇಲೆ ದೋಷಾರೋಪಣೆಮಾಡಿ ರಾಜ್ಯದ ಆಡಳಿತವನ್ನು ಇವರಿಂದ ಕಿತ್ತುಕೊಂಡರು.——ಆದರೂ, ಮೋಡವು ಮುಸುಕಿದರೂ ತನ್ನಕಾಂತಿಯನ್ನು ಕಳೆದುಕೊಳ್ಳದ ಸೂರ್ಯನಂತೆ, ಇವರು ೫೬ ವರ್ಷ ಕಾಲ ನಾನಾವಿಧವಾಗಿ ಪ್ರಜೆಗಳ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾಗಿ ೧೮೬೮ ರಲ್ಲಿ ಪರಂಧಾಮವನ್ನು ಹೊಂದಿದರು.

1399 ರಲ್ಲಿ ಯದುರಾಯರು ಮೈಸೂರಿಗೆ ಬಂದಾಗ ಇದು ಒಂದು ಹಳ್ಳಿಯಾಗಿತ್ತು. ಅವರೂ ಅವರ ನಂತರದ ರಾಜರೂ ಸುತ್ತಮುತ್ತಲಿನ ಗ್ರಾಮಂಗಳನ್ನು ಗೆದ್ದು ಊರನ್ನು ಸ್ವಲ್ಪ ವಿಸ್ತರಿಸಿದರು. ೧೬೧೦ರಲ್ಲಿ ರಾಜಒಡೆಯರು ಮೈಸೂರನ್ನು ಬಿಟ್ಟು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ನೆಲೆಸಲು ಈ ಊರು ಕ್ಷೀಣಿಸಿತು. ೧೭೯೯ರ ವರಿಗೆ ಶ್ರೀರಂಗಪಟ್ಟಣವು ರಾಜಧಾನಿಯಾಗಿ ಬೆಳಗಿತು. ೧೭೯೯ ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜಒಡೆಯರಿಗೆ ಮೈಸೂರಿನಲ್ಲಿ ಪಟ್ಟಕಟ್ಟಿದ್ದರಿಂದ ಈ ಊರಿನ ಅಭಿವೃದ್ಧಿಗೆ ಆರಂಭವಾಯಿತು. ೧೮೬೭ ರವರಿಗೆ ಆ ಮಹಾರಾಜರ ನೇತೃತ್ವದಲ್ಲಿ ಊರು ಜನಭರಿತವೂ ವಿಸ್ತಾರವೂ ಆಗುತ್ತ ಬಂತು. ಕೋಟೆಯ ಒಳಗೆಲ್ಲಾ ಅರಮನೆಯ ಆಶ್ರಿತರ ಮನೆಗಳು ತುಂಬಿದ್ದವು ಹೊರಗೂ ಬಾಳೆಅರಸುಲಾಯ, ಚಾಮಪ್ಪಚಿಲಾಯ, ಸಂಜೀವರಾಜ ಅರಸುಲಾಯ, ಮುಂತಾದ ಲಾಯಗಳೂ ವಠಾರಗಳೂ, ಕೆರೆಗಳೂ ಕೊಳಗಳೂ ಏರ್ಪಟ್ಟವು. ಮಹಾರಾಜರು ದೇವೀರಮ್ಮಣ್ಣಿ, ಕೃಷ್ಣವಿಲಾಸ ಲಕ್ಷ್ಮೀವಿಲಾಸ ರಮಾವಿಲಾಸ ಕೆಂಪನಂಜಾಂಬಾ, ದೇವಾಂಬಾ ಚೆಲುವಾಂಬಾ ಮುಂತಾದ ಅಗ್ರಹಾರ ಮನೆಗಳನ್ನು ಕಟ್ಟಿಸಿ ಪುಣ್ಯಕಾಲಗಳಲ್ಲಿ ಪಾತ್ರೆ ಮಂಚ ಮುಂತಾದ ಸಲಕರಣೆಗಳೊಂದಿಗೆ ದಾನಮಾಡಿದ್ದಾರೆ ಹೀಗೆ ಆ ಮಹಾರಾಜರವರ ಔದಾರ್ಯದಿಂದ ಮೈಸೂರು ಬೆಳೆಯುತ್ತ ಬಂದು ಈಗಿನ ಸ್ಥಿತಿಯನ್ನು ಮುಟ್ಟಿದೆ. ಆದ್ದರಿಂದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ ಈ ಊರಿನ ನಿವಾಸಿಗಳು ಚಿರಋಣಿಗಳಾಗಿ ಅವರಲ್ಲಿ ಅಭಿಮಾನ ಮತ್ತು ಕೃತಜ್ಞತೆಗಳಿಂದ ಈ ವಾರ್ಷಿಕ ಜಯಂತಿ ಸಮಾರಂಭವನ್ನು ಆಚರಿಸಲಾಗುತ್ತಿದೆ. ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕೆ ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಸುಖಾಗಮನವನ್ನು ಕೋರಿಕೊಳ್ಳುತ್ತೇನೆ'' ಎಂದು ಸ್ವಾಗತಿಸಿದರು.

ಅನಂತರ ೨ ಘಂಟೆಗಳಕಾಲ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನ ಉಪಾಧ್ಯಾಯಿನಿಯರುಗಳ ನೇತೃತ್ವದಲ್ಲಿ ನಾನಾವಿಧವಾದ ಮನರಂಜನಕಾರ್ಯಕ್ರಮಗಳು ಸಭಿಕರನ್ನು ಮನಸ್ಸಂತೋಷ ಪಡಿಸಿದವು. ಕುಮಾರಿಗಳು— ಶ್ರೀಲತಾ ಗೌರೀ ಭಾರತಿ ರಾಜೇಶ್ವರಿ ಸಂಧ್ಯಾ ವೀರಾ ಪ್ರೇಮಾ ಪ್ರಫುಲ್ಲಾ ಪಾರ್ವತಿ ಹೈಮವತಿ ಶಾರದಾ ಲಲಿತಾ ಜೆ. ಗಾಯತ್ರಿ ಮಯೂರಿ ಆಶಾಲತಾ ಗೀತಾಗೋದಾವರೀ ಪ್ರಭಾವತಿ ಶೈಲಜಾ ಜಯಶ್ರೀ ಕಲ್ಪನಾ ನಾಗವಣಿ ಶ್ಯಾಮಲಾ ಯು. ಗಾಯತ್ರಿ ವಾಣಿ ಶೋಭಾ ಶಾಂತಾ ಸುಂದರಮ್ಮಣ್ಣಿ ಗಿರಿಜಾ ಲಕ್ಷ್ಮೀ ಭಾರತಾಂಬ, ಇಂದುಮತಿ ಮೋಹನಕುಮಾರಿ ನಾಗವಣಿ, ಪಾರ್ವತಿ ವಿಜಯಾಂಬ ಸೀತಾಲಕ್ಷ್ಮಿ ಕಾಮೇಶ್ವರಿ, ಕೆ. ಪಿ. ಪದ್ಮಾವತಿ ವನಜಾಕ್ಷಿ ಪದ್ಮಾವತಿ ಹೇಮಲತಾ, ಜೆ. ಉಷಾ, ಭಾರ್ಗವಿ ಸತ್ಯವತಿ ಅರುಣಾ ಪದ್ಮ ಲೀಲಾವತಿ ವಾಣಿಶ್ರೀ ಲೀಲಾ ರೇಣುಕಾ ರೇವತಿ, ರುಕ್ಮಿಣಿ ಪ್ರೇಮಲತಾ ಭಾನುಮತಿ ಮತ್ತು ಲಕ್ಷ್ಮೀ ಇವರುಗಳಿಂದ ವೃಂದಸಂಗೀತ, ನಾಟಕ, ನೃತ್ಯ, ಗೀತಾಪಠನ, ಲಘುಸಂಗೀತ, ಕೋಲಾಟ, ಸುಗ್ಗಿನೃತ್ಯ, ಫಿಲ್ಮ್‌ಗಾನಗಳು, ಮತ್ತು ಫ್ಯಾನ್ಸಿಡ್ರೆಸ್ ಪ್ರದರ್ಶನಗಳು ನಡೆದು ಸಭಿಕರಿಂದ ಶ್ಲಾಘಿಸಲ್ಪಟ್ಟವು.

ಅನಂತರ ಅಧ್ಯಕ್ಷರು ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಭಾಗವಹಿಸಿದ್ದ ಪ್ರತಿ ವಿದ್ಯಾರ್ಥಿನಿಗೂ ಉಪಯುಕ್ತವಾದ ಬಹುಮಾನಗಳನ್ನು ವಿತರಣೆಮಾಡಿ, ಅನೇಕ ಕಾಂಪಿಟಿಷನ್ನುಗಳಲ್ಲಿ ಜಯಶೀಲಳಾದ ಶ್ರೀಮತಿ ಜಿ. ಉಷಾವಿಗೆ ಒಂದು ಕಪ್ಪನ್ನುಕೊಟ್ಟು ಬಹುಮಾನಿಸಿದರು. ಅನಂತರ ರಾಷ್ಟ್ರಗೀತೆಯಾಗಿ ವಿದ್ಯಾರ್ಥಿನಿಯರ ಫೋಟೊಗಳನ್ನು ತೆಗೆದನಂತರ ಸಭೆಯು ಮುಕ್ತಾಯವಾಯಿತು.

STAMP-COLLECTING A HOBBY

Most collectors of rare and beautiful things have an all-consuming passion to show off their acquisitions. They are proud, often boastful, of them. Seldom, if ever, do they keep their collections almost exclusively for their own private viewings. The exception proving this rule is Philipp Ferrary, or Philipp la Renotiere, as he later called himself.

Philipp, who died in 1917, was the world's most fabulous stamp collector. There was never anyone before anything like him, nor since. He was a man of noble descent who refused to take on his hereditary title. He was, in fact, the son of one of the most wealthy families in Europe, the Gallieras.

This youngest son of the Duke of Galliera, who took on the name Ferrary, suffered from neurasthenia from an early age and was never strong. Very little is known of his early years beyond the fact that he is said to have suffered a great deal emotionally when he heard about the defeat suffered by the Austrians at the hands of the army of Napolean that Solferino and Magenta.

Some people believe that it was as a result of this shock that Ferrary turned inwards, away from the reality of the world, and took up stamp collecting. Whatever the truth may be, it was soon after this that Ferrary started collecting stamps—a passion that was to grow with the passing of the years until he had accumulated the greatest single collection of valuable stamps the world had ever known!

Apart from their monetary value, some indication of the scope of Ferrary's collection can be gleaned from the fact that to this day most of the best and biggest collections in the world received a large proportion of their treasures from the sale of Ferrary's stamps after his death.

In view of this, it seems quite fantastic that throughout his life this eccentric collector showed his fabulous stamps to only a very few chosen friends. He fought shy of publicity even to the extant that he would not allow these friends to mention his name when they discussed his treasures with other philatelists.

Ferrary had, of course, one great advantage over any other collectors. He had enormous wealth at his disposal—so much that he could make the collection of stamps the single pursuit of his life.

He housed his collection in two rooms at a mansion in Paris. Every week a small fortune was set aside by his treasurer for the purchase of stamps. Ferrary had an odd system for receiving this money from his treasurer.

At the back of a large desk in one of the stamp rooms was a board with a series of nails stuck into it. On to each nail a small bundle of banknotes was hung—every denomination up to 1,000 francs. The total hung up every week was 50,000 francs—in today's money worth more than £2,000. Scarcely a week passed when the bundles did not have to be replenished by the treasurer! This was the amount that Ferrary allowed himself to spend on stamps every week!

Ferrary never sold any of the stamps he so assiduously collected. On rare occasions however, he would swap duplicates with other collectors. It was by a swap that he parted with the famous "Post Office" Mauritius 2d blue stamps. The swap was made with Thomas Tapling who later bequeathed

it with his other stamps to the British Museum, where it can still be seen today.

It goes almost without saying that the world's most valuable stamp was in Ferrary's collection. This, of course, is the I cent black on magenta stamp issued by British Guiana in 1856. Ferrary paid what was quite a modest sum for this stamp—only £ 150 !

He knew what its real value was, and even though it went up and up in the estimation of philatelists as the years went by, Ferrary never sold it. The extent of his £150-investment can be appreciated when it is realised that this famous stamp was sold in 1922 after Ferrary's death for the fantastic sum of £ 7,343 !

Another of his "bargains" was a stamp that was later sold to King Carol of Rumania for £5,000. Ferrary paid "next to nothing" for it—the famous Swedish 3 skilling error for 4.0 Austrian guilder in 1894.

When his mother, the Duchess of Gulliera, died in 1888, Ferrary—in spite of his age—was adopted by an Austrian officer by the name of Ritter Emanual la Renotiere von Kriegsfeld. Ferrary was about 40 at this time. Twelve years later, he did a strange thing. He decided to change his name from Ferrary to la Renotiere.

But, although he lived in France, he was still an Austrian. When the First World War broke out, his conflict of loyalties must have been tremendous. Its extant can be gathered from the fact that he fled to neutra Switzerland, leaving the bulk of his fabulou collection in Paris.

He took with him only two albums containing mainly Greek stamps. As the wa dragged on, he gave up all hope of eve being united with his collection again, an this fact must have contributed towards hi death in 1917. In the light of his will, i seems that philipp la Renotiere's sympathie must have been with the Germans, for h bequeathed his whole collection to th Reichpost Museum in Berlin.

But the French authorities were not prepared to let the German museum have th valuable collection. They had, after all just been at war with and defeated, Germany The French Government decided, therefore to sequestrate and auction the great collection. The amount received from the auctio was credited to the German reparations account.

However, auctioning a collection as vas and as valuable as that of the world's mos fabulous stamp collector was neither a shor nor an easy business.

The Government held altogether 14 separate auctions over a period of four years from 1921 to 1925 ! It was from these auctions that the world's best collections received many of their most valuable specimens.

The total amount realised from the 14 auctions was nearly £500,000 !

HONEY

Honey has been in use since Biblical times. The thick, fragrant, pale, amber-coloured liquid is one of the most valuable gifts of nature to mankind.

Sarojini Naidu spoke of honey as "the food of Gods." This is not an exaggeration.

It is the nectar drawn by the bees from flowers. Though it is a mixture of various kind of sugars including sucrose, glucose and levulose, the bulk of sugar is present in the form of levulose and dextrose. It is almost twice as sweet as ordinary sugar.

Table sugar has only one taste, but every variety of honey has its own.

The quality and flavour of honey depend upon the nature of the plant from which it is obtained. Honey is the purest of all the foods and, when matured, its concentration of sugars makes it immune from the onslaught of ordinary bacteria. It dries up all moisture from whatever is mixed with it due to the presence of potassium in it.

It destroys all harmful bacteria which may settle upon it. Laboratory tests reveal that the typhoid germ dies within 48 hours of contact with pure honey, and the dysentery bacillus dies after only ten hours' contact.

Honey is not so easily fermented in the human stomach as ordinary sugar. It has a great keeping property. It is said that, during the excavation of a tomb in the pyramid of the Egyptian Pharoah Tutan-Kamen, in 1923, honey was found which was more than 3,300 years old! It had darkened and thickened by the passage of time, but it remained pure honey still!

It is a remarkable extract prepared by many thousands of bees from millions of flowers and plants, including numerous medicinal herbs. Each drop of the nectar extracted is a reservoir for minerals like copper, traces of iron, manganese, potassium, sodium, phosphorus, silicon, sulphur, aluminium, chlorine, calcium, magnesium, enzymes, vitamins necessary to health, and proteins.

It is because of these ingredients that a diabetic can tolerate honey where ordinary sugar is injurious for him.

The traces of minerals found in honey are so rare in other foods that a little addition of honey to daily foods contributes to abounding health. As honey is gathered from flowers only when they are kissed by the rays of the sun, it is a natural sweet, full of vitality, an appetising, warming and healing food.

The great physician of ancient times the "father of medicine," Hippocrates—lived to the age of 107 years. He always ate honey and treated many diseases with honey.

Honey cures colds and helps babies to retain calcium, and to develop healthy bones and teeth. The ancient Russian epics describe how magicians used to heal with honey the heroes of folklore legends, wounded in battle.

Rocently, wounds and burns have been successfully treated with honey. Wounds and ulcers on which a honey bandage was applied healed rapidly.

Honey is said to have a beneficial effect on patients suffering from pulmonary T. B. It increases considerably the haemoglobin content of human blood and reduces surplus acidity characteristic of stomach ulcers, leading to rapid disappearance of pain, nausea and heart-burn. Ayurvedic physicians have, since time immemorial, attached great value to honey not only as food but also as medicine.

(To be Continued)

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